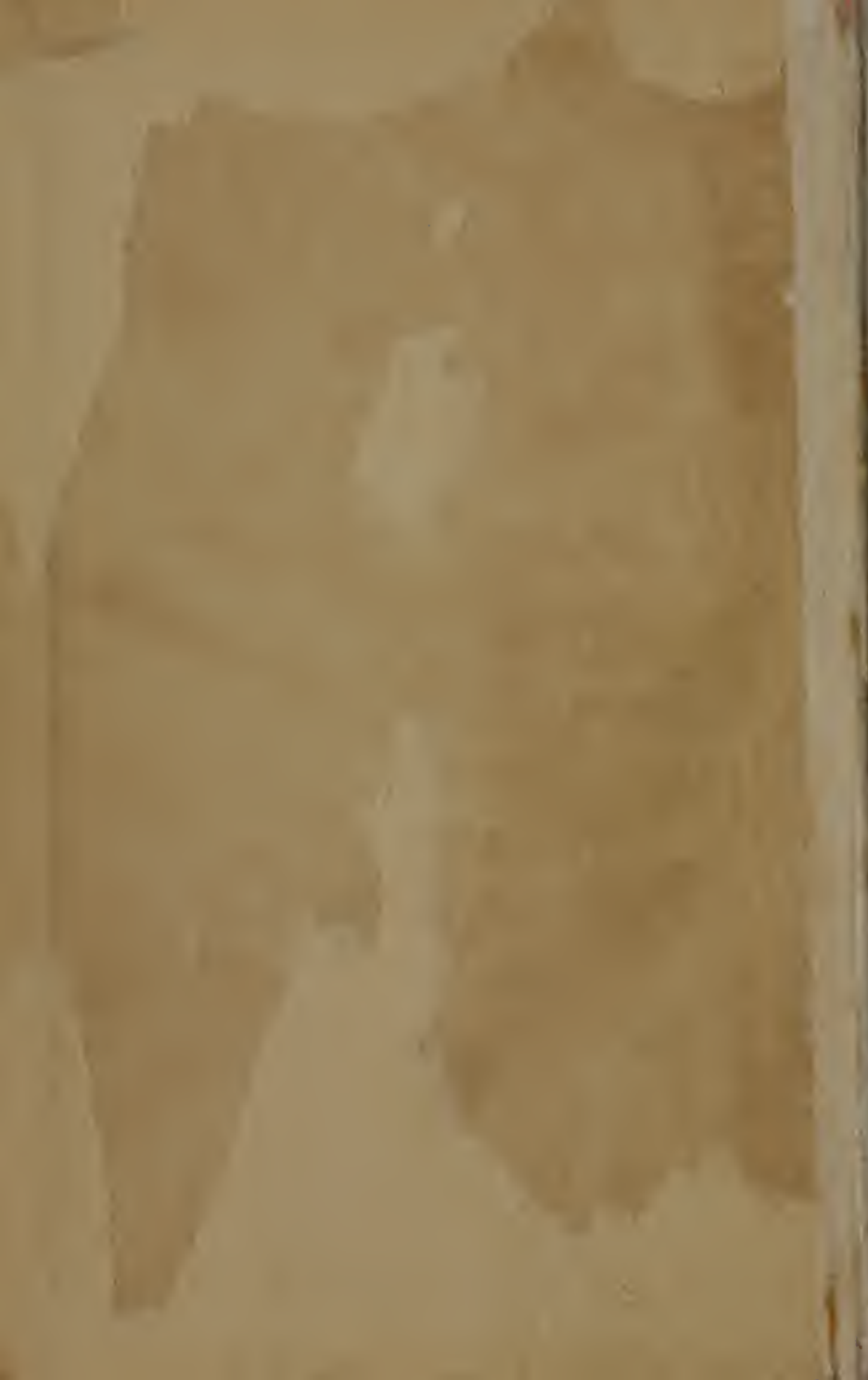


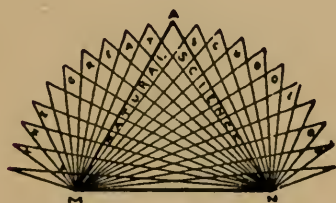
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The Philosophy of Individual Life



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The Philosophy of Individual Life

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Self-Unfoldment

*The Practical Application of
Moral Principles to the
Living of a Life*

Volume II

By
J. E. RICHARDSON



Author of
Vols. II, III, IV, V
and
Editor of Vol. I
HARMONIC SERIES

THE GREAT SCHOOL
OF NATURAL SCIENCE

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ADDRESSED TO
THE PROGRESSIVE INTELLIGENCE OF THE AGE



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CHAPTER I

GO ON!

Some years ago a Methodist revival service was in progress. The minister asked each Individual to stand up and tell the others what, if any, passage from the Bible had been a special comfort in his or her life.

Well back in the church sat a little old lady who everyone knew as "Aunt Polly Brown." She was a quaint character, very ignorant, but thoroughly self-assured; and was forever making a ludicrous display of her ignorance, to the vast amusement of her friends and fellow members of the church; but everybody liked her because she was the mother of thirteen wild, robust, healthy middle-west children with whom she had spent most of her married life on the farm. Everybody knew what an affliction those ungoverned and ungovernable children had been to her, and they marvelled how it was possible for her ever to

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smile, or manifest any outward show of Cheerfulness.

The minister finally got around to Aunt Polly. He called on her:

"Aunt Polly, I'm sure there must be some special passage in the good Book that has been an inspiration to you; and I'm sure those who are here will be glad to hear from you. The words that have helped you over the hard places may be of help to many of your listeners."

Aunt Polly slowly and laboriously got to her feet. "Yes, Dr. Graham, through all the vexations and trials of my life as a mother, I have found the deepest joy and comfort in those beautiful and touching words of our Savior—'Grin and Bear It'."

To her utter horror and confusion, the entire audience, including the minister, roared with laughter. With an expression of embarrassment and disgust on her dear old face, Aunt Polly sat down. When the minister was able to control his emotions, he graciously responded to her effort:

"Thank you, Aunt Polly; we all know how well you have exemplified the meaning of

GO ON!

those touching words in your daily life; and I am sure we shall all remember them, and I hope we shall profit by them. For me they will have a new meaning and a higher inspiration henceforth."

In the midst of such a family of wild and lawless children, it is not difficult to imagine many occasions when the only thing left for the good old mother to do was simply to "Grin and Bear It."

But there is a deep, underlying psychological significance embodied within that homely expression, "Grin and Bear It." Old Aunt Polly evidently thought she was only repeating the words of the Master Jesus, when she uttered them, and doubtless that conviction served to give the words themselves an authority which enabled, or inspired, her many a time, to "Grin and Bear It," when nothing else she knew of could have given her the courage to "Grin," without trying to "bear it".

"Grin and Bear It." The verb "to bear", as used in this expression, means to *endure*. That is the spirit in which the Stoic faces hardships, obstacles, and suffering. He merely *en-*

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dures them with as little *outward show* of feeling as possible. He has taught himself to “bear” the trials and difficulties of life because they are inevitable, and he must meet them in any event. While this is all right as far as it goes, it does not go far enough to meet the demands of evolving Individual Intelligence. He must learn to *endure* in such an *attitude* that he shall not be cast down in spirit.

The verb “to bear” meaning “to endure” represents a static condition and attitude of being. One may *endure* a sorrow or hardship and at the same time remain in *status quo*—the same position. Then again, one may “grin” without feeling any sense of mirth. He may grin because of his determination to endure something which he knows is going to be difficult to bear. The word “grin,” means “to draw back the lips and show one’s teeth”. One may do this because he is suffering great pain. He may grin because he is so angry he might bite, if he could, the thing that enrages him—as a dog grins when he is ready to tear an enemy with his teeth.

“Smile and Go On!”

GO ON!

Does this mean the same as "Grin and Bear It"?

Observe that it expresses two distinct *attitudes*. The first is the attitude which produces a *smile* upon the face. The second is that of a fixed purpose to *keep moving*. *Smile* and *keep moving*.

When I was a young man in college, my classmates did me the honor to elect me as their poet.

After laboring all my spare time for over a month, I had not been able to decide upon a subject. I wanted to write about a theme that would be worthy of my classmates. I wanted also to write something that would be out of the beaten path of all the class poems I had ever heard. But what should I write about? And what should I write about it when I had decided on my subject?

In the midst of these perplexities, Time was passing all too swiftly. I had only a week left. I must decide on something, and get to work, writing. Two nights before my "poem" was due, I fell asleep while still thinking what I should write about. In the midst of my sleep, a venerable poet came to me. I can see him

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now. Maybe he was my poetic "Muse". Who knows? Anyway, he took a piece of chalk from somewhere, went to a blackboard, and wrote these words:

GO ON!

Go on, go on, go on, go on,
Go on, go on, go on;
Go on, go on, go on, go on,
Go on, *go on, Go On!*

I knew at once that this was intended to help me solve my problem. While I was repeating the words, I awakened. I got out of bed and wrote the words as I saw them upon the board. The ancient Poet, (or Muse) looked at me with a smile on his venerable face and said: "There you are." Instantly he disappeared. He had written my "Class Poem" for me; and two evenings later I read it to my classmates and the public, at the closing exercises of that year.

To me, the meaning and intent of the "poem" were perfectly clear. They were intended for me personally. They were a message of encouragement which I should heed; and I

GO ON!

did heed the message. I was striving to reach a certain goal toward which I had been traveling from my early childhood. I knew the goal; and I knew there were all manner of difficulties to be overcome between me and it. But I got the spirit of the poem as my inspiration and determination to "Go On". And I am still *Going On*.

In the years that have come and gone since then, I have analyzed the spirit of that Class Poem many times; and I find that it means just one thing only. That is: it means first to fix upon a definite goal you want to reach, and then keep "going on" in that direction until you arrive at your goal. This calls for nothing but Courage and Determination to "Go On". It means to let nothing, however difficult, keep you from *Going On*. But, to me, that was not enough. It left no room for the joy of living and achieving. To reach the goal, and reach it in such a manner and spirit that one may experience an active joy in traveling the road, however long and difficult, one must "Go On" *with a smile in his eyes and a song of joy on his lips*.

It was this thought that made me realize

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that my poem was greatly lacking in its *real spirit*. Whilst it might be all right to "Go On", the mere matter of going forward has little in it of true inspiration. One must be able to keep himself in a bright and cheerful frame of mind, if he would keep the journey from becoming a drag and a hardship. He must come to realize that life is something more than simply *Going On*. It means to be able to *Smile* and *Go On*.

In what way does this sentiment differ from that of "Grin and Bear It"?

The sentiment of "Grin and Bear It", is more that of enduring trials and hardships without advertising our feelings to others.

The sentiment embodied in "Smile and Go On", is that of keeping a bright and cheerful *attitude*, while one is ever going forward toward the goal of his endeavors.

Whatever may be the hardships or difficulties of your life, accept them as a part of the day's work, and bear them with equanimity; and above all, do not weaken nor become discouraged. Control your tendency to give up; and keep an outward expression of pleasure in your work.

GO ON!

When trials and sorrows assail you, remember that they are often and very largely of your own making. Accept them as your due and bear them without flinching.

If ever you should allow yourself to become depressed by doubts, or fears, or worries, remember that you are a representative of the highest form of creation, a Human Being, and that, as such, you are endowed with the power of Self-Control through the exercise of your Will; and that it is part of your responsibility, at all times, so to control your life and its expression that you will not make yourself a depressant, a burden, or a discouragement to your fellows. Keep a cheerful attitude, so that your outward expression and example will be an encouragement to all who know you and an inspiration to make the world a brighter and more enjoyable place in which to live.

The natural tendency, with most people, is to indulge themselves in the emotion of Self-Pity when they find themselves the central figures in the midst of conditions that are hard to endure or uncomfortable to meet successfully. In the midst of such hardships and afflictions as sickness, persecutions, suffering and

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lack of sufficient means to buy the food we crave, we are apt to become sorry for ourselves, and feel that we are abused by having to carry heavier burdens than rightly belong to us.

Those of us who have any tendency in this direction, should go back and read Bunyan's "Pilgrim's Progress;" and make a special study of the character therein who was forever finding fault with the conditions of his life; and making it extremely unpleasant for all his fellow travelers, by making it appear that his burdens were far heavier than theirs; and that God was discriminating against him unjustly. To test this accusation, he and all his fellow travelers were called together and asked to lay down their several burdens in a row, where each one could see and examine and weigh them all, with the privilege of exchanging his own burden for that of any other Individual which it seemed to him would be lighter and easier to carry.

After the Pilgrim and his fellows had examined each and all the "burdens" and had weighed them carefully and tried to find lighter and pleasanter burdens to carry than

GO ON!

their own, they finally all went back and picked up the burdens they had laid down, and resumed their journey without a word of protest. Each of them found that his own burdens were the only ones that exactly fitted him and that he could carry most easily and comfortably.

So take up your own bundle of burdens, with the conviction that it is yours, that it is your special business to carry it willingly, even gladly, rather than lay its weight upon any other human being, who must carry his own burden.

Whenever you are tempted to indulge in *Self-Pity*, remember that it is one of the most destructive emotions you can indulge; at the same time, it is one of the most depressing to your fellows. Above all things, *control* it. Control its *expression*. Put on an expression of pleasurable acceptance of whatever hardships you are called upon to endure.

If ever you are impelled to "lie down on your job", think of old Aunt Polly, and share with her some of the comfort possible to derive from that noble "text"—which she so generously attributed to the Master Jesus—

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"Grin and Bear It". The very thought will surely help you to "bear" it. And the fact that *you* can "grin and bear it", will impress many another to emulate your wholesome example.

When trials and unpleasant difficulties overtake us, and we realize that they are inevitable and cannot be avoided, we all know that there is but one intelligent and right thing for us to do; and that is, to face them with Courage and Determination, and keep a pleasant exterior so that we shall not depress and discourage our fellows. This is the time for us to "Grin and Bear It"; and we proceed to "grin".

This is only another way of indicating that, through the power of Self-Control, we may overcome the paralyzing sense of Fear and Dread; we may banish worry and hardships; we may master and subdue sorrow and grief and despair; we may rise in triumph over every annoyance, every discomfort, every vexation, every haunting dread of defeat, and prove ourselves worthy to stand up beside old Aunt Polly, and with her exclaim—"I'll grin and bear it". Only instead,

"Smile and Go On!"

GO ON!

APPLICATION

1. Start anew today on your Journey of Life resolved to become a great success. Let this be the goal you set for yourself.

2. Know that success means hard work and many difficulties to be met and overcome.

3. Realize the value of time and that you must make progress if you hope to reach your goal.

4. Therefore, whatever comes to you, you must not stop. You must "*Go On, Go On, Go On*".

5. But do not allow yourself to become a grouch. Keep yourself free from all bitterness; and meet your tasks, however hard, with Cheerfulness, Brightness, and Courage.

6. Learn to *smile* as often as possible; for a smiling face under trials and difficulties will win friendly sympathy from friends and associates.

7. By your smiling face, let the world know that you are traveling toward your goal with a cheerful smile and a fixed determination to "*go on*" to the end of the journey, allowing nothing to defeat you; that your motto is—"*Smile and Go On*".

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8. Above all, do not cease to "Go On".

9. Meet your trials, not only as they come, but with a *cheerful smile*, and still *Go On*; for that is the *attitude* which will bring you to the end of your journey, and to your goal, in a manner that will mean most to you and to all who are to enjoy your society.

10. "Grin and Bear It." Make an outward demonstration of your determination to *endure* whatever trials and hardships you may meet, without betraying *feeling*.

11. "Smile and Go On." With cheerful acceptance of whatever trials and hardships may come to you, Go On. Do not let anything stop you. Just *Go On*, and *On*, until you reach the goal you have set for yourself, whatever it may be and wherever it may lead.

12. "*Grin and Bear It.*"

13. "*Smile and Go On.*"

Go on, Go On, *Go On!*

CHAPTER II

THINKING

Do you know just what you mean when you say you are *thinking*, or have been *thinking*? Have you ever tried to define the word? If not, it might be an excellent thing for *you* if you would make the attempt and the effort. You would find it no insignificant task. You would also find common usage gives to the word almost a multitude of different meanings. It hardly seems possible that so many differing concepts could grow out of the same word, or the same fundamental idea. Under these circumstances it would seem possible that some of us may be somewhat confused in our metaphysics and psychology on the subject.

It is generally conceded by the recognized authorities that *thinking* is a definite process. It is agreed also that it is a positive and active process. It involves the exercise of all the faculties, capacities, and powers, of Individual

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Intelligence. It requires that all these *must* be exercised *by* the Individual Intelligence *to whom they belong*.

Even *perception* (which is recognized by the authorities as a *receptive* faculty) could not function if Individual Consciousness were submerged in profound sleep. Consciousness must therefore be kept *awake*, during the process of *thinking*. This state of *wakefulness* can be maintained only by and through the exercise of the active *Power of Will*. The Individual Intelligence must exercise that *Power of Will*. Hence, perception is part of the process of *thinking*.

But an Individual Intelligence may *perceive* a thing without invoking the active process of thinking. That is to say, through the sense of sight you may perceive the fact that a drop of water is on your window-pane. You may not reason upon that fact; you may not exercise your judgment upon it; in which event you are not *thinking* about it. You only perceive the fact.

The same may be said of conception, understanding, reasoning, discerning, and judging.

THINKING

Hence, they are all included in the active process of *thinking*.

You cannot *think* about *anything* without imagining that thing; you cannot imagine that thing without its making an impression upon your Consciousness. That which images the thing is your *imagination*. And this is true with anything you think about; whether it be a physical object, an idea, or a subject of thought. Hence, Imagination is involved in the process of *thinking*.

There is another process which psychologists call *meditation*. They have left the lexicologists to define the term. As psychologists themselves have treated the subject, and expounded it to their students and cults, it is almost entirely a negative and receptive process, from the standpoint of Individual Intelligence. It does not necessarily involve the exercise of the active power of reasoning, discerning, or judging. It is rather a *state* of the Individual Intelligence, or an *attitude* of Intelligence. Putting together all the ideas that have been expressed upon the subject, and deducing therefrom a formulary, it might be expressed somewhat as follows:

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“Fix your attention upon the subject to be meditated upon. Relax. Assume a receptive mental attitude, with your consciousness open to any idea, mental concept, or suggestion that may come to you concerning that subject. If you will continue to sit, in this same attitude of Intelligence, in due time there will begin to come to your consciousness many new ideas, concepts, notions, impressions, sentiments, mental pictures, fancies, reflections, and observations. Let your attention follow each of these as it comes. Do not doubt it. Do not question its truth or wisdom. Simply submit yourself to it and its influence. If you seem to hear a voice, follow its guidance or direction. If you receive a mental suggestion, follow it. When you have continued your meditation long enough in this mental attitude, you will come to realize the full meaning of all these new ideas, concepts, notions, impressions, sentiments, mental pictures, fancies, reflections, and observations.”

This in general constitutes the accepted idea of *meditation*.

Remember, you have not been asked to do any *thinking*, that would call for a positive

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and active attitude on the part of the Individual Intelligence. It would interfere with, in truth, destroy your negative and receptive attitude of Intelligence; and make impossible your *meditation*.

But the Great Masters discovered, many thousands of years ago, the fact that the process of *meditation*, as outlined in the foregoing formulary, leads inevitably to psychical *subjectivity*, and hypnotic control from the spiritual side of life. This condition is known, in this modern day and age, as "Mediumship."

It is therefore not necessary (or should not be) to warn you further against the character of Meditation above suggested. It is in line with the Destructive Principle of Nature in Individual Life, and leads to *Destruction*. That is why the Masters have formulated a method of Spiritual Unfoldment, every step of which requires the student to *think* about what he is doing all the time; and never permit himself to fall into the destructive process of Meditation, as above outlined.

"*think*
all the
time"

The Oriental Yogis have developed a method which is constructive and safe—for *them*. But when they come to this country and en-

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deavor to teach their Oriental method to our Occidental students, they find themselves handicapped by their lack of knowledge of our Western methods of thought and expression. The result is that they do not convey to us the exact meanings they have in mind and are endeavoring to convey. But the difficulty is not all on the part of the Oriental. It is equally difficult for our Occidental Intelligence to grasp and understand the Oriental method of expressing thought in language. There is a certain quality and coloring of "mysticism" in all their teaching which our Western mind fails to grasp.

The English term "*introspection*," means "looking within". By many it is understood to mean that, by turning the Intelligence back upon itself, the process of becoming acquainted with one's inner feelings and experiences will, in some way, result in the development of the spiritual senses, and in the unfoldment of spiritual consciousness.

This assumption is not only a serious mistake, but the attitude of the Intelligence, during the introspective process, is such that in many instances the Individual falls into a

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negative and receptive condition which opens the door to subjectivity, and invites outside Intelligences to step in and assume control. This develops subjective mediumship instead of spiritual independence, and often ends in sending the subjective to the insane asylum.

Whatever method one may adopt, in his efforts to develop his spiritual consciousness, the one thing to avoid is subjective psychic control; for this is invoking the Destructive Principle of Nature in Individual Life, and inevitably results in the gravest danger and inexpressible harm to the Individual.

Not many months ago, a gentleman of fine Intelligence, living in Chicago, became interested in the study of Oriental Philosophy. He went to an Oriental Swami, who was then giving lectures and teaching classes. The gentleman referred to joined the Swami's class, paid his tuition fee of fifty dollars and began taking instruction.

In due time he was given the course in breathing exercises, put on a negative, depleting diet, given various "postures," taught how to "go into the silence," and told how to "develop his spiritual consciousness and

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powers." Or, as he expressed it, the "I Am That I Am!" He was enthusiastic in his endeavors, and followed the Swami's instructions, to the best of his understanding and abilities. He succeeded far more rapidly than he had anticipated.

It was but a few weeks until he began to "hear voices." He thought he was making splendid progress. The voices began to tell him what to do. He followed their direction, as obediently and as faithfully as possible, and soon "developed" so that he could communicate with these mysterious voices frequently.

But about this time he made his grave mistake. He felt that it was his duty to tell his family and friends what he had accomplished in his development. He told them of the spiritual people, of their voices, their directions, and their guidance. Unfortunately for him, his family and acquaintances believed that he was insane. They had him examined on insanity charges. He was tried, adjudged insane, and committed to an insane asylum. There he remained for several months; but he began to realize something of the nature of his so-called "development," and found that

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he was becoming a victim of obsession. He appealed to his family to come and get him out of the institution. They came to see him. After the most heroic efforts on his part, he finally convinced them of his sanity; and they succeeded in having him released.

He went to the Swami to gain release from his obsession. The Swami declined to help him. Whether or not this was because the Swami did not know how, is something which may not be discussed in this connection. At least, the man was denied the help he sought, and turned away in despair. He was then impressed with the conviction that there was just one place where he could go and be cured. He immediately took the train for Hollywood, and, upon arriving, came directly to my door for help.

You will be glad to know that he is now working, and is well on the road to recovery.

This is a typical case, and there are many thousands of the same general character, all over the land. They are *not* insane; but have simply and ignorantly fallen into a subjective condition and under the hypnotic control of outside vicious Intelligences, as a result of

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their introspection and "going into the silence."

There is another attitude of Intelligence which is called *day dreaming*. It seems to be especially attractive and fascinating to those of a romantic and imaginative tendency. The day dreamer allows himself to fall into a negative attitude of mind, and then allows his attention to follow the meanderings of an active and unrestrained imagination. He is not actively *thinking*. He is simply imagining the things he would like to realize and enjoy. He may imagine himself with all the wealth necessary to gratify his every wish. He may imagine himself the owner of a great and magnificent castle, an extravagant livery, with a hundred or more servants to do his bidding and minister to his wants. He is not thinking. He only "*thinks* he is thinking."

All the while he is only allowing his attention to follow a wayward imagination into the Elysian fields of his desires. But his day dreaming does not get him anywhere. When he is through day dreaming he finds himself exactly where he was before he began. He is in the same old environment, subject to the

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same conditions, and has made no progress. He has accomplished nothing of value.

On the other hand, he has been indulging himself in an attitude of Intelligence which opens the way to negativity, and is the natural approach to subjectivity. Day dreaming is not a constructive or desirable attitude of Intelligence. It is a dead waste of time, and leads on, if indulged, to a negative mental attitude which may easily open the door to psychic subjectivity.

In various schools of psychology, you will hear the expression "*concentration*," as part of a process of spiritual unfoldment. Their students are required to fix their attention upon whatever the Teacher directs. It may be any given object, such as a door-knob, a black spot on the wall, or a silver disc held in front of them. They are told to *concentrate* upon it with all their energy and effort; which, in essence, only means that they are to fix their attention upon it to the exclusion of everything else whatsoever. I have seen such students following such instructions. They sat facing the object to be *concentrated* upon, their eyes staring at it, attention *supposedly* fixed upon

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it, with brows corrugated into expressions of the most intense thought. But such students are not *thinking*; they also only "*think* they are thinking."

They do not realize the fact that the only thing they are accomplishing is to open wide the door of subjectivity. Do you doubt this? If so, you need only to acquaint yourself with the experiments and demonstrations made by the renowned Dr. Braid in his scientific study of hypnotism and the hypnotic process. He knew that Mesmer made use of human magnetism in all his experiments; and that he obtained control of his subject's Will only through the use of magnetism.

In other words, Dr. Braid claimed that Mesmer simply magnetized subjects into a state of complete subjection, and *then* took control of their intelligent powers and capacities by the power of his own Will. But Dr. Braid proved that the use of magnetism is not necessary in *opening the door* to the control of his subject's Will and voluntary powers.

He did this by taking a silver disc, or some other polished metallic object, and holding it up in front of his student. He commanded

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his student to *concentrate* his attention upon the shining object and hold it there. He found that when his student had succeeded to the point where he was not conscious of anything but the shining object, he could, by the exercise of his own Will over the subject's magnetism, obtain complete control of the student's faculties, capacities, and powers, and compel him to do whatever he commanded. He could hold the subject under his own control, and compel him, by the power of Will alone, to do whatever he told him to do.

His experiments proved conclusively the fact that the practice of passive *concentration*, as hereinbefore suggested, is a destructive process, and serves only to open the door to the subjective condition, and make possible the complete hypnotic subjugation of the Will, voluntary powers, and sensory organism of the subject to the absolute control of the Will of the hypnotist.

"*Tuning in*" is yet another attitude of Intelligence which many do not understand or appreciate—which has a strong tendency to subjectivity. It is the attitude of the man who goes about "*getting things out of the air.*" He

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really believes that he does actually "get many things out of the air." Maybe he does. It would not be remarkable if he does; because he has reached a condition of "sensitiveness" to many things of which the normal Individual is wholly unconscious. His attitude is that of intense susceptibility to impressions of all kinds. He does not realize the fact that by cultivating such a sensitive susceptibility he is opening the door to his own subjection. Nevertheless he is doing just that. In such an attitude he does not *think*. If he were really *thinking* he would not be able to "get things out of the air," nor would so many evanescent things make an impression upon his consciousness.

Remember: *Thinking* involves the voluntary exercise of all the faculties, capacities, and powers of the Individual Intelligence by the Intelligence doing the *thinking*. This active, intelligent process calls for attention upon the subject of thought to the exclusion of everything else. One who is actively *thinking* is using his *own* intelligent faculties, capacities, and powers so intently as to close his consciousness to impressions from other sources.

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Thinking is the remedy for all these negative tendencies.

Real thinking is that process of the Individual Intelligence which sets in motion and controls the activities of all its faculties, capacities, and powers.

While you are actively *thinking*, *You* are in *control* of all these faculties, capacities, and powers. You are not negative nor passive in relation to *any* of them. You are neither simply *meditating*, *concentrating*, *introspecting*, *day-dreaming*, "*going into the silence*," "*tuning in*," nor surrendering any of your intelligent faculties, capacities, or powers to the control of any other Intelligence than your own.

You are the Master of your own Soul and the Autocrat of your own destiny.

Meditating, Concentrating, Introspecting, Day-dreaming, Going into the Silence, Tuning In, are *passive* and *negative*.

Thinking—real thinking—is *active* and *positive*.

APPLICATION

1. Determine this day to develop your power of *thinking*.

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2. When you waken in the morning, set your mind actively to work at constructive thinking along a definite line. The first moments of waking, between sleep and physical activity, often are moments spent in day dreaming, allowing the thoughts to ramble along indefinite, hazy meanderings. In this process, a leakage of magnetism occurs, so by the time physical activity begins, already the system is depleted and it is "hard to get up."

3. Keep the consciousness ever active and alert against this depleting habit. From the first moment of waking begin your work of mental activity along organized, controlled channels.

4. Throughout the day, stop long enough from your labors to check on how much actual thinking you are doing. You will perhaps be shocked and surprised to find how often you indulge in mental rambles, day dreams, and introspection.

5. At night, when you are free from care and distraction, recheck on your day's activities and try to determine just how much time you have spent in mental waste which might better have been spent in organized thinking

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that would have produced constructive results. Again you might be shocked and surprised.

6. Those of you who have been going about meditating, concentrating, introspecting, day dreaming, and "getting things out of the air," keep in your minds always that you are heading directly toward negativity and psychical subjectivity.

7. If you have felt that you have been doing something wonderful, or something to be proud of, change your ideas. In practicing these negative methods you only prove that you are lacking just that much in the power of Self-Control and Self-Mastery.

8. Begin now to exercise such absolute Self-Control at all times that no person, no thing whatsoever outside of you can invade the *sanctum sanctorum* of your own Intelligence or Soul, or lead you one single step along the pathway of the Destructive Principle in Nature toward psychic subjectivity.

9. Depend upon your Intelligence, your general powers of discrimination, and your good judgment to keep you safely within the bounds of Discretion, Loyalty, and Truth.

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This means that you must think; *really* think; *actively think*.

10. And *be sure you are thinking*; don't simply "*think* you are thinking."

May the spirit of Self-Unfoldment and Self-Mastery inspire you to a fuller understanding and appreciation of the responsibilities which rest upon you in the *thinking* you do now and throughout the future.

CHAPTER III

WRINKLES

What a horrid subject. Who wants to read about Wrinkles? The very *thought* of them makes one feel old and decrepit. Women all over the world are having their faces "lifted" for the express purpose of *removing* their Wrinkles.

An ancient American Indian, said to be 134 years young, became so covered with deep wrinkles that he decided to be in the fashion, and went to a specialist "Lifter" to have his face "lifted". A typical American wag is said to have circulated the report that the lifting process called for the taking up of so much "slack", to remove all the wrinkles, that the operator, to shorten the process and save much valuable time, simply removed the old fellow's scalp, drew up the skin so the edges of the wound would meet on top of his skull, and sewed the edges together like lacing a shoe. The operation is said to have removed

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most of the wrinkles, save and except those on his nose.

The writer does not vouch for the truth of this story.

Did you ever make a critical study of the meanings of facial Wrinkles? If not, you may be surprised to learn that they are a complete exposition of human character, to those who know how to read their meanings. Why then should we so thoroughly abhor them? In the light of this truth, what is there in "Wrinkles" to repel or disgust us? Why should we not make a study of the subject until we learn the correct method of reading human character through the wrinkles Nature permits us to work in our faces? In truth, when we come to understand their various meanings and their proper readings should we not rather revere the wrinkles in the faces of our friends than be repelled by them? That would appear to be the correct philosophy of *Wrinkles*.

Here is another fact with which many of us may not be familiar: It is *we*, and not *wholly* Nature, who should be held responsible for our wrinkles. It is *we* who write our real characters in the wrinkles of our faces. All

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Nature does is to make a correct record of what we tell *her* to write; and Nature does her writing in such indelible ink that she preserves the record we have impelled her to write in the wrinkles we have authorized.

What do the various *wrinkles* indicate?

1. If the wrinkles at the corners of the mouth turn upward, it is a sure sign that the Individual is of a sunny disposition and is accustomed to smiling often. This means a Cheerful Person who sees the brighter side of life generally; and who adds brightness and cheerfulness to the lives of those with whom he is closely associated.

2. Long, deep wrinkles running horizontally across the forehead, are the record of one who thinks deeply and profoundly. They indicate the Student who is earnestly in search of Truth concerning life and its meaning and responsibilities.

3. Deep perpendicular wrinkles between the eyes, running upward from the bridge of the nose, give us the reading of a character that finds it difficult to concentrate his thought and hold his attention upon any one subject for any length of time. They also indicate that

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the Individual is irritable and easily disturbed by little things. He is apt to be a "grouch".

4. A heavy wrinkle turning downward from the corners of the mouth, means that the Individual is stubborn, positive, dogmatic; they indicate also that the Individual is inclined to be morose, somber, and gloomy of disposition.

5. Fine wrinkles radiating from the outer corners of the eyes, are the recorded evidences of a merry person who sees the brighter side of life generally; who has a fine sense of humor and laughs often.

6. A network of fine criss-cross wrinkles all over and about the countenance are the record of a fretful, nervous, emotional, unorganized, and unstable temperament. They indicate an Intelligence who one day is emotional, restless, unsettled in one direction; and fretful, unstable, disturbed in another direction the next day. No two days is the emotion or the condition the same; consequently the lines run criss-cross of each other, showing the lack of organization and co-ordination.

7. Generally speaking, perpendicular lines (wrinkles) indicate the character of one who

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takes himself too seriously. They indicate resentment against whatever interferes with the plans, purposes, and efforts of the Individual. The perpendicular lines of the face may be said to indicate quarrelsomeness and irritability of temper.

8. Wrinkles running horizontally across the face generally indicate a cheerful disposition; an appreciation of fun; a tendency to get joy out of life wherever it may be found. They also indicate a thoughtful Intelligence who is trying to make life more enjoyable for himself and all with whom he comes into association. He appreciates humor; and is inclined to be ready to enter into frolicsome fun for pure enjoyment.

9. There is another class of Wrinkles which may or may not directly represent character traits. These are "habit" wrinkles. But even at that, the fact that they are "habit" wrinkles indicates a certain phase of character. They show a weakness in the Individual insofar as he is a victim of the habit.

Sometimes an Individual, through eye strain, may develop tiny wrinkles about the eyes which ordinarily would indicate a pic-

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ayunish, pinched, petty phase of character. In reality he may be a big-hearted person, weak only in the fact that he does not properly care for his physical body and give it due attention.

Then again, an Individual, through nerve exhaustion and consequent nervous habit, may develop certain lines (wrinkles) in his countenance which utterly belie his true character. But again in such case they are definite indication of his real self, in that he has allowed himself to become a victim of nerve exhaustion.

10. And there are Wrinkles resulting from pain and suffering. For these we must have respect—*when* they are interspersed with deviating lines which represent the Individual's efforts at Self-Control and cheerful acceptance of inevitable conditions, if such they may be. But usually this type of wrinkle can easily be detected and analyzed; for if one is at all a student of character he can readily discern suffering and pain.

These are but a very few of the Character records of facial *Wrinkles*. There are many others; possibly not so distinct or conspicu-

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ous; but none the less genuine and true. While it is true that you may find what seem to you to be exceptions to those above indicated, it is believed that you will find them correct in at least nine cases out of ten.

Now, in the face of these facts of Nature, will you tell me why any man or woman should feel ashamed of his or her own Wrinkles? It would seem that there could be not more than two dominant reasons:

1. A woman whose wrinkles are beginning to show evidence of her age, may desire to inveigle some man into marrying her for her beauty and youthful appearance. To accomplish her purpose, she goes to a willing and waiting specialist and has her face "lifted". Even so, she may not succeed; for there are numerous other ways of determining age than by facial wrinkles; not the least of which is the mental attitude and the general outlook on life.

2. A man, knowing that he is responsible for the kinds of wrinkles that show in his face, and that they betray his real character to those who know how to read them, may be deeply ashamed of his own character, and may wish

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to conceal the recorded lines of it in his face. To remove the lines (wrinkles) and destroy the record of character in his face, he decides to follow the example of the lady above mentioned; and he, too, goes to the specialist and has his face "lifted". He thereby removes his Wrinkles, and at the same time the record of his character which they betray, and of which he is ashamed.

But here is something for you to know and to think about:

It is a fact that we are all Individually Responsible for the *kind* of wrinkles we bring into our faces. By this is meant that we are responsible for their directions. If they are perpendicular wrinkles, it is because they reflect the unlovely and unwholesome phases of our characters. If they run horizontally, it is because they reflect the brighter and more commendable phases of our characters.

When these facts are known men and women will come to despise and abhor their own perpendicular wrinkles; and to admire and be proud of their horizontal wrinkles. But, at the present time, most men and women go about utterly unconscious of the fact that their

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Wrinkles are a betraying record of their real characters, to those who can read the record correctly. They therefore do not know that their own faces betray the ugly and reprehensible phases of their characters, as well as the beautiful and commendable phases. If they did know these facts, they would be inclined to forgive each other for trying to deceive each other by the process of face "lifting".

Men and women do not like to have their associates see and recognize the ugly, distorted phases of their characters. They all prefer to have their friends and acquaintances, and even the world generally, see only the beautiful, attractive, commendable, and fascinating phases of their characters.

The trouble is that so many prefer to *appear* beautiful in character rather than to *be* so. When they come to realize that if they will but *make their characters* beautiful and attractive, their beauty and attractiveness will shine out to the whole world through their *wrinkles*, they will turn their attention and efforts to the building of as nearly a perfect character as possible.

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Here is another item of knowledge that should be treasured for its worth:

It is never too late to begin the all-important work of Character-building.

And as rapidly as the real character is improved, its improvement will reflect in the face. You will be surprised to learn that you can change the directions of the lines in your face, by improving your real character.

This has been proven over and over by actual experience. A man of fifty who had brought many perpendicular and ugly wrinkles into his face by the process of imperfect and defective character building, came to understand that he alone was responsible for the disfigurement of his face. He resolved to remove the evidences of these defects from his face by rebuilding himself a more perfect and more beautiful *Character*.

He succeeded. By the time he was fifty-five years old, he had removed from his face every perpendicular wrinkle. The deep wrinkles between his eyes above the bridge of his nose (perpendicular), the drooping wrinkles at the corners of his mouth, the long, deep wrinkles running down the sides of his nose, were all

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gone; and in their places were rapidly growing horizontal Wrinkles.

The best of this experience, however, was in the fact that the man had actually changed his disposition from that of an irritable, sullen, nervous grouch, to that of a bright, cheerful, and friendly disposition. His friends and associates did not hesitate to commend him for his much improved Character and disposition.

Nature is always consistent; and you can depend upon her to give you exactly what you earn, at all times. If you have built for yourself a beautiful Character, Nature will record that fact in your face; and she will make it so plain that the whole world shall see and recognize you at your real worth.

One of the most beautiful, charming, and altogether lovely faces the writer has ever seen was that of an elderly woman past 60. The expression of her face was so delightful that it reminded one of the sunlight laughing and peeping through fleecy, fleeting clouds in the sky. It gave one the distinct impression that she was bubbling over with merriment and fun; that she was full of friendliness and sym-

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pathy for all mankind. It told you, in language you could not doubt, that she was a friend upon whom you could always depend when needed.

This lovely woman's face betrayed a profound knowledge of human nature which she had obtained through personal experience. It told one that she had come up through many trials and hardships and temptations; but that she had acquired that degree of Self-Control which had enabled her to triumph over every hardship, trial, and adverse condition of her life. And all this showed in her face. Nature had written it there, as she writes character in every face, whether good or bad.

This lady had so builded her character that Nature had wiped off her face every ugly and forbidding Wrinkle, and preserved only those which expressed beauty, peace, contentment, cheerfulness, friendliness, patience, tolerance, and a sympathetic interest in others. Her wrinkles were all "Beauty" Wrinkles; and her face shone with the radiance of a beautiful Intelligence back of it. She had learned the exalted art of making "Beauty" Wrinkles; and

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she appreciated Beauty so deeply and profoundly that she made no other kind.

When men and women learn that they can reflect in their faces all the lines of a beautiful and perfect Character, they will cease to remove the "beauty" Wrinkles by the "lifting" process. They will come to realize the fact that some wrinkles are beautiful and others are ugly; and they will devote as much time and energy to creating and preserving "beauty" wrinkles as they now devote to getting rid of the wrinkles of age.

They will spend their time and effort in building beautiful and symmetrical Characters that shall shine out through the lines of their faces, and give to their fellows the ability to know them as they are.

When humanity has reached that point in their education, it will be deemed a disgrace to have a face full of *ugly* wrinkles; because it will be known that they reflect an *ugly Character*.

Character Building will then become an art as well as a science; and men and women will strive to earn the degree of "B.C.B."—*Beautiful Character Builders*.

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APPLICATION

1. During this day, when you have some leisure moments, go before your mirror and analyze your *Wrinkles*.

2. Study first the general effect.

(a) What does your face, as a whole, indicate of your general character?

(b) Does it manifest strength of character or weakness of character?

(c) In which general direction do the deepest wrinkles lie?

(d) Do the majority of them run perpendicularly or do they run horizontally?

(e) What does this bespeak of your general makeup?

3. Study then the detail of your face.

(a) How many secondary wrinkles are there?

(b) Are the majority of these perpendicular or horizontal?

(c) What elements of your character are represented by the majority of these?

(d) What elements by the fine minority?

(e) What do all these secondary lines represent of your general character? Is it good or is it bad?

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4. Make a searching self-analysis of the records Nature has made of your character.

5. If, after this, you find you have wrinkles in your face of which you are and should be ashamed, determine to do something constructive about it.

6. And if you become so deeply ashamed of them that you are tempted to go and have your face "lifted" and the unpleasant lines (wrinkles) removed; instead of doing this, just try the new (old) process of removing them by building yourself a more beautiful and perfect character. It will work and work every time.

7. Begin today—now—to build yourself a beautiful character that may reflect through the recording wrinkles Nature has engraved on your face. Build you your record and establish your character that everyone who reads and understands may recognize the kindness back of your tolerance; the friendliness underlying your humor; the natural balance of your receiving and giving; the beauty of your cheerfulness; the strength of your self-control; the dignity of your poise; and the consistency of your efforts, continuously and courageously

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to travel your road of Self-Unfoldment, to the distant goal of your Self-Mastery.

8. Be interested in people; in things about you; be unselfish; think wholesome thoughts; keep a constructive Attitude of Soul; and your face will become a true reflection of your real self.

9. You will be a joy to behold to all whom you meet and pass on your way. You will be an inspiration and help to all whose lives are intertwined with yours in daily communion and daily association.

You will be, in deed and in fact, "blessed among men".

CHAPTER IV

CONSCIENCE AND CONSISTENCY

Every Individual should be interested in the subject of "*Conscience*". It is hoped, and believed, that each one *has a Conscience*; and that he or she will develop it to a point where it will prove to be a safe and reliable guide to conduct in all the affairs of his life. To that end it may help us if we can obtain a satisfactory understanding of what *Conscience* is.

Here is about all the lexicologists of the world have been able to tell us of the subject:

Conscience, as a mere word, is derived from the Latin "*Conscire*"—which means *to know*. But, as a term which has a deep psychological significance, here is what they tell us:

1. Sense, or consciousness, of the moral goodness or blameworthiness of one's own conduct, intentions, or character, together with a feeling of obligation to do or be that which is recognized as good. Hence, a faculty, power, or principle, conceived to decide

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as to the moral quality of one's own thoughts or acts, enjoining what is good.

2. Innermost thought or sense; inward conviction or knowledge, in relation to one's own thoughts or actions.

These findings of lexicology are valuable in that they make clear the fact that the wise men who are responsible for building up a language for us to use in our every-day contact and communication with each other, seem to agree that *Conscience* involves a definite *knowledge*, on the part of an Individual Human Being, as to the moral quality of his own thoughts, acts, and conduct—a knowledge which differentiates between *Right* and *Wrong*.

With profound deference for the wisdom of these wise men of all times, Natural Science offers the following definition of Conscience:

CONSCIENCE: *That knowledge of normal adult Human Intelligence which enables one to differentiate correctly between Right and Wrong in their relation to the Individual himself.*

It is that innate (inborn) knowledge which

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brings all humanity under the Moral Order of Nature, and makes Man a morally accountable and personally responsible Being.

Conscience might also be defined as: *That innate knowledge of Human Intelligence which recognizes the Moral Order of Nature, and acknowledges the moral accountability and personal responsibility of the Individual thereunder.*

It is that within us which enables us to know Right from Wrong, in their relation to ourselves, our thoughts, and our actions. This implies a knowledge of *moral* values. It also means that one who has such a knowledge (Conscience) recognizes the fact that there is a Moral Order in Nature; and that he is Morally Accountable and Personally Responsible under that Moral Order.

Certain poetically inclined Individuals have said that "Conscience is the *Voice of the Soul*".

Even a casual study of the subject will convince any Intelligent Individual that this, as a definition, is far from being truly *scientific*.

The "voice" impresses consciousness only through the sense of *hearing*. It does not

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seem consistent to say that Conscience impresses Individual consciousness through the sense of hearing.

Furthermore, from a musical standpoint a voice may be a basso-profundo, a basso-cantante, a baritone, a tenor robusto, a lyric tenor, a contralto, an alto, a soprano, a lyric soprano, or a dramatic soprano.

Now, if Conscience is a "voice", from a musical standpoint it must belong to one or the other of these various classes; and it would be of both interest and possible importance for one to know whether he has a bass Conscience, a tenor Conscience, a contralto Conscience, or a soprano Conscience.

From the standpoint of poetry, the expression is acceptable; but, from the viewpoint of science, Conscience is *not* a "voice".

The question might arise: If Conscience is a knowledge of Right and Wrong, what about a man who believes it is right for him to kill his best friend? Is that *Conscience*?

No. It is a *deranged Intelligence*. Conscience is something that exists only in *normal* Individual Intelligence. If the Intelligence becomes deranged—as the wisest physicians

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tell us is possible—Conscience becomes confused as to what is Right and what is Wrong. It is no longer a safe guide to Individual action.

A phase of the subject of *Conscience* obtrudes itself upon those who have had opportunity to make a careful study of those we class as "criminals." There are those, even among the most learned of these students, who believe sincerely that *all* crime is the direct result of defective instruments of expression—in other words, defective brains. On the other hand, there are those among the most learned criminologists who seem to believe that crime is the result of uncontrolled inclinations to violate man-made Laws.

Both of these classes of criminologists are able to produce a vast amount of evidence in support of their respective conclusions.

So far, however, the subject remains a mooted question.

It seems to be quite generally acknowledged, though not entirely so, that a large percentage of all criminals are without *Conscience*. That is to say, they do not seem to

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be able to differentiate between Right and Wrong.

One element in the definition of *Conscience* must not be overlooked in this connection; and that is the term "*normal*." An Individual Human Intelligence may be unable to function normally. We may have all seen such Individuals. Any case of *insanity* is a perfect illustration of an Individual Intelligence that is not *normal*. Such an Individual is moved to action almost entirely by his emotions. His Intelligent powers and capabilities may be unable to function solely because of a defective instrument, the physical brain. Such a defective instrument of expression may become *normal* again, and the ability again to express his knowledge of Right and Wrong is thus restored. On the other hand, the nature of the defect may be such that it may not be repaired during this physical life time, in which event he remains "abnormal" and insensible to his *Conscience*.

Another question which is more than likely to arise in the minds of certain thinkers is with reference to children. If Conscience is an endowment of all mankind, why is it that in-

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fants, and even children of some years, seem to have little or no knowledge of Right and Wrong?

This is indeed an interesting and pertinent question, and is worthy of the most careful consideration. Perhaps reference to the definition will give us a clue. "The *knowledge* of *normal adult* Human Intelligence which enables one to differentiate correctly between Right and Wrong, in their relation to the Individual himself."

You will note the fact that *knowledge* is the foundation upon which Conscience is built. But knowledge is an evolving and progressive attainment. It comes from experience, and is not acquired in a lump sum, all at one time. It grows—and growth takes *Time*.

In infancy and early childhood, the Individual has not had sufficient personal experiences on which to base an accurate knowledge of *Moral* problems. *Right* and *Wrong* are distinctly within the realm of *Morality*. Hence, only time and experience can develop in any Individual Intelligence that degree and quality of knowledge which enables the In-

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dividual to know Right and Wrong, in their relation to the Individual himself.

This will explain why it is that infants and children know nothing about what is Right and what is Wrong, as moral problems. Their Conscience develops only with Time and Experience. In other words, Conscience is an endowment of Individual Human Intelligence which requires Time and Experience to develop to a point where it becomes a reliable guide in its knowledge of Right and Wrong.

Here is a phenomenon, in this connection, which has commanded the interest and consideration of many Intelligent Individuals. It is a notable fact that there is a vast difference among children of the same physical age, in their knowledge of Right and Wrong; which makes a vast difference in the development of their *Consciences*.

This might be accounted for in two different ways:

1. The heredity, prenatal influence, and physical environment of one child may all be of a highly Moral character; from which the child may develop its Conscience much more rapidly than another child of the same age.

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2. Assuming that Reincarnation is a fact of Nature, while the physical ages of two children may be the same, it may be that one, as an Individual Intelligence, may be only 7 years old, while the other may be 700, or 7000 years old—depending on how many incarnations and reincarnations it has experienced.

This raises a subject concerning which an Individual might speculate indefinitely, without exhausting its possibilities of interest and value. However, it is extraneous to our subject matter and has no place in this article, however interesting it may be.

Every normal adult Individual Intelligence has a *Conscience*.

His knowledge of Right and Wrong may be limited; but still he has a Conscience. With the first item of moral knowledge he acquires, his *Conscience* begins to function. And from thenceforth the “wee sma’ voice within” functions, although the Individual may, either deliberately or ignorantly, fail to heed it or respect it.

From all of the above, the reader will be able to observe the fact that there is nothing which can be estimated that is of much great-

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er value to an Individual Human Intelligence than a well-developed *Conscience*.

And yet—of what value is a well-developed *Conscience*, in the scheme of Individual Self-Development and Self-Mastery, unless the Individual Owner of the conscience consistently heeds and respects it? Without the element of *Consistency*, its value in the work of Self-Unfoldment is definitely minimized.

And this brings us to the point of considering another element of human character held to be one of the most exalted of all the moral virtues—that of *Consistency*.

But just what do we mean when we use the term to express our appreciation and commendation of the moral character of a fellow human being?

It means, according to the terminology of Natural Science, the *continuous living of a Life in conformity with one's own philosophy, or standard of Equity, Justice, and Right*.

Doubtless the fact that there are so very few who succeed in *living their lives* continuously in conformity with their own religion, or philosophy, has given rise to the popular saying: "Consistency, thou art a jewel."

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A jewel is something of great value. Moreover, its value is commensurate with its rarity. *Consistency*, therefore, is a rare jewel only because it so infrequently exists among humanity.

In other words, if it were the *rule* to find men and women living their lives in conformity with their religious or philosophic beliefs, and in accordance with the dictates of their *Conscience*, the importance of *Consistency*—as one of the exalted virtues among humanity—would decrease accordingly.

But inasmuch as we find the element of Consistency among humanity to exist so rarely, we give it an importance commensurate with its rarity. Hence, it has come to be regarded as one of the rare “jewels” of human character.

I am painfully aware that these facts do not exalt the moral tendency of the evolutionary stature of the great human average. It would seem, however, that those who are seeking for and striving toward Self-Development, Self-Growth, should, by every rule of constructive attainment, represent a much higher plane of moral and psychical develop-

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ment than the general average of humanity as a whole.

Indeed, anyone would be justified in expecting such an Individual to exemplify the virtue of *Consistency* more perfectly than the general average person. This is because the *Morality* underlying, and necessary to, Self-Mastery is an *exact science*. And the students of scientific *Morality* know that a personal demonstration is the one thing necessary to enable them to prove the scientific nature and value of their knowledge.

Natural Science teaches that *Morality is the scientific basis of all constructive Self-Unfoldment and Self-Mastery*. Individuals prove the scientific nature of these teachings only by the absolute test of personal experience. And this means that they must exemplify, in their daily and hourly *lives*, every virtue which enters into the *Morality* that constitutes the "basis of Constructive Self-Unfoldment and Self-Mastery." One of these is the *jewel of Consistency*.

Every Individual who enters upon the Road to the South, the Road to Self-Unfoldment, Development, and Growth, thereby as-

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sumes the responsibility of *Consistency*, in accordance with the dictates of his *Conscience*, and thenceforward pledges his sacred honor to the *living of his life* in strict conformity with the scientific basis of Morality and his knowledge of Right and Wrong.

Thenceforward his family, friends, and associates have the moral right to demand of him that he make his daily life and conduct an exemplification of that for which he stands.

If he does so, he is justly entitled to be called "*Consistent*."

If he fails to do so, if he fails to *live his life* in strict conformity to *Conscience*—"that knowledge of normal adult Human Intelligence which enables one to differentiate correctly between Right and Wrong in their relation to the Individual himself"—and the Principles and Laws of Nature which he has accepted as facts, he is nothing more or less than *inconsistent*; he is *not consistent*.

APPLICATION

1. In all your dealings with your fellow-men, "let your *Conscience* be your guide,"

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and you will never stray far from the path of Justice and Right.

2. Make a *consistent* effort, throughout your day, to develop that kind of knowledge which will enable you more clearly and definitely to differentiate between what is Right and what is Wrong, in their relation to yourself.

3. As you develop this knowledge, from day to day, strive then to heed the warnings that come to you as a result of this knowledge, in regard to all your acts.

4. Develop *Consistency* in heeding your knowledge of Right and Wrong, that you may continually Live your Life in conformity with Nature's Laws and Principles which you have accepted as the basis of your religion or philosophy.

5. Remember this: Until you can exemplify *Consistency* by living your life in such manner as to make it conform to the dictates of your *Conscience*, as well as to the ethical formulary and moral code which you have accepted, you will never reach your goal of Self-Unfoldment and Self-Mastery. It cannot be done.

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6. Remember this also: You cannot travel North and South, nor East and West, at one and the same time. For the same reason you cannot travel the constructive pathway that leads to Self-Unfoldment and Self-Mastery, and that which leads to devolution and self-destruction, at one and the same time. It is but a waste of time and energy for you to undertake it.

7. Only when you have demonstrated *Consistency* in conformance with *Conscience*; only when you are willing and ready to align yourself with the Constructive Principle of Nature in Individual Life—then, and *only then*, are you ready to enter upon the Way that leads to Psychological Independence and Self-Mastery.

8. As you have traveled along on your Journey to the South, you have been face to face with many "lions" (problems) even more difficult than this. You have grappled courageously and determinedly with them, and so far have you conquered them that their vitality is rapidly waning. No longer do they mock you and dare you, and so many of them have almost ceased to block your Way.

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9. In your efforts thus far, you have triumphed sufficiently that you fairly well have proven your *ability* to master the yet remaining "Lions," including that of *Consistency* in conformance with the dictates of your *Conscience*.

10. So far, so good. These splendid victories over some of the most aggressive and powerful enemies of Individual Progress and Self-Unfoldment, are evidences of your *ability* to master even greater and more powerful foes—for every triumph you make multiplies your powers and resources, and makes your Way ever easier to travel.

11. You therefore have just ground for self-confidence, and every reason to press forward with renewed Courage, added Energy, and greater Assurance toward your goal of Self-Mastery which involves the element of Consistency in Living your Life in conformity with your *Conscience*—"the knowledge which enables you to differentiate between Right and Wrong" in their relation to you, an Individual Intelligence.

CHAPTER V

FAITH

"Faith is the intuitive Conviction of that which both Reason and Conscience approve."

Analyze this definition of The Great School—this answer to the problem of "*What is Faith?*"—with the utmost exacting severity, and see if you are able to find a flaw in it.

1. Its foundation is a "conviction". This means that the Individual is *convinced*.

2. But his conviction is the direct and definite result of his "*intuition*", and not that of the slow process of inductive reasoning. It comes to him instantly, with the swiftness of a stroke of lightning. It does not involve any of the labored steps of infinite care at the foundation of all modern exact science.

3. Notwithstanding this fact, the intuitive result is so definitely convincing that our reason can find no fault with it, and therefore approves it.

4. Furthermore, our *Conscience*, which is

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the arbiter of all Moral Values, weighs the Soul's intuition in the scale of *Morality*, and can find no fault with it. Hence, our Conscience also approves the Soul's intuitive conviction; and the result is *Faith*.

Now let us test this definition by every demand of human Intelligence, to determine if it really meets the requirements of exact science: In this connection, let us consider the most exalted *Faith* to which the human Soul may rise—“*Faith in God*”.

Measured by the terms of the definition, this means:

1. The subject is *not* within the absolute *knowledge* of the Individual.

2. But our *intuition*, with the swiftness of thought, assures us that it *must* be so. There *must* be a God, a Great, Overruling Intelligence which guides the destiny of all things, animate and inanimate, and made the Laws which govern the Universe in absolute harmony with His Will.

3. This intuition of the Soul is so overwhelming and conclusive that it *convinces* the Intelligence and carries the absolute *conviction* of its truth.

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4. Our *Reason* is unable to find any just ground on which to raise an objection, or dispute the conclusion arrived at through *Intuition*. Our Reason, therefore, *approves* the finding of intuition.

5. Measured by the scale of Moral Principles, the Soul finds no ground upon which to base an objection. Hence, Conscience, the Soul's arbiter, also approves the finding of intuition.

The result is that we have Faith in God. And it is the Soul's *intuitive* conviction of that which both *Reason* and *Conscience approve*.

Again: We all know that there is such a thing as *Faith* in the loyalty of a Friend.

Measured by the definition of the Great School, this means:

1. We do not know, with absolute certainty, that there is such a thing as a loyal Friend. But our *intuition* tells us, with infinite swiftness and certainty, that we *have* such a Friend.

2. This intuition is so masterful that it leaves us no room for doubt, and we are *convinced*. Thus, we have the Soul's *intuitive conviction* of the fact.

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3. We try that intuitive conviction by every rational test, and we are unable to refute it. Hence, our *Reason* falls into line with the intuitive conviction, and finally approves its finding. Thus we have "The Soul's intuitive conviction which *Reason* approves."

4. Then we try it by every known test of Moral Principle, and again we can find no just ground for rejecting it. Hence, Conscience approves.

And we have "The Soul's intuitive conviction of that which both Reason and Conscience approve".

And the result is that we have Faith in the Loyalty of a Friend.

Try the definition in every conceivable way, and in every department of human experience, and you will find that it answers every test of scientific exactness.

There is not only Faith in God, and Faith in the Loyalty of a Friend, but there is this marvelous potential element in every department of Nature.

And we might go on and on, *ad infinitum*, for *Faith* is one of the corner stones of the Universe. Human society rests upon it. Hu-

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man life, in a large measure, depends upon it. The business of the entire world is founded upon it. The political institutions and interests of the world are sustained by it. The financial systems of the world are based upon it. The religions of all humanity grow out of it. The happiness of the race is contingent upon it. The entire social structure would crumble into dust and ashes without it.

In truth, wheresoever the human Intelligence may turn, there it finds Faith—like a “Pillar of cloud by day, and a pillar of fire by night”—to guide the traveler in the Way of Life, Light, and Immortality.

And one of the greatest marvels of earth is in the fact that it is this faith of men in each other, in the integrity of their government, in the underlying moral integrity of society, in the Moral Order of the Universe, in the Great Creative Intelligence, that *justifies itself* and transmutes it into a living, vitalizing, energizing, and sustaining force capable of meeting every demand which *faith* makes upon the children of earth and upon the creating and sustaining energies of the earth itself, as well as upon the Great Uni-

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versal Intelligence back of all the manifestations of Nature.

Turn your attention in any direction; observe the conduct of men in any and every department of human endeavor and human associations; and you will be astonished to observe the extent to which Faith constitutes a distinct cornerstone upon which rests the superstructure of individual, social, business, commercial, economical, political, educational, and religious life, health, and actual existence.

But down deep under and back of all this there is something more that is of the most vital and constructive nature. There is an element in this faith that underlies all human relations and activities—which gives vitality, strength, wholesomeness, and health to every line of endeavor which rests upon or grows out of it. This might well be termed the “therapeutic”, healing or health-giving element of *faith*.

Whatever absolutely rests upon such *faith* develops within itself the constructive element and power of “wholeness”, or “health”.

In the world of so-called business, so long

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as there is constructive faith upon which to sustain it, there is business vitality, business strength, and business health. So long the business of the world is strong and healthy. Let the healing element of faith be withdrawn, or the constructive and vitalizing power of faith be destroyed, and the business of the world languishes, becomes debilitated, enervated, ailing, sick, and moribund.

In the social world the same conditions obtain. It is a law of Nature. So long as any social community is established upon the solid rock of *faith*, it is filled with vigor, vitality, constructive energy, health, and Life. This means that the individual members of such a community have *faith* in each other, *faith* in their cause, and *faith* in the continuity of their social Life. Such a society will live, thrive, and multiply its strength, vitality, and health.

But let the poison of distrust enter its system. Let the constructive power of *faith* be withdrawn, and instantly the disintegrating process begins. The social structure begins to crumble and decay. When the *faith* upon which the social structure rests is destroyed, the seal of Death is stamped upon the social

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organism. That which constituted its vitality, vigor, strength, and health is gone, and disintegration, decay, and social Death follow with the logic of Fate.

The same law holds good in the world of Religion. With very few exceptions, the religions of earth are founded directly upon Faith alone. The established facts are so few and the definite knowledge so meagre that, in most instances, Faith is virtually the only sustaining foundation upon which the dogmatic religions of the world rest.

But so long as that underlying *Faith* prevails intact; so long as it is deep, unqualified, genuine, and sincere, the religion it sustains—whatever that may be, whether Mohammedan, Hindu, Persian, Chinese, Japanese, Jewish, Brahman or Christian—will live, thrive, grow, multiply in the numbers of its adherents, increase in the potency and virility of its influence, and withstand the assaults of Time, the disintegrating influence of the Elements of Nature and the destructive power of its enemies. In other words, while *Faith* in its Morality, its Justice, its Truth, and its Righteousness endures, its vitality, vigor,

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strength, endurance, and Health will persist undisturbed and unimpaired.

But, let the subtle and deadly poison of *Doubt*, uncertainty, skepticism, incredulity, and disbelief find a lodgment in the heart of any dogmatic religion, or philosophy, and the subtle process of disintegration and dissolution is set in motion and will continue with ever-increasing power and momentum until its deadly purpose has been accomplished. In other words, destroy the therapeutic value and potency of *Faith*, and you kill that upon which its Life depends. Cease to breathe Oxygen into your lungs, and within ten minutes Death of the physical body overtakes you. Why? Because Oxygen is one of the vital elements that sustains the life of the physical body. Without it death is inevitable. With it the life current flows on and on in an endless bounding stream of Joy.

So it is with the Faith that sustains any dogmatic religion. Let the poisoned point of the stiletto of Doubt pierce its pulsating heart, and the finger of Fate marks that religion for inevitable death. Once the destructive impulse of incredulity or suspicion penetrates to

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the vital center of Faith, and the "Sword of Damocles"—suspended by a single hair—will fall upon the neck of such a religion. Its severed head pays the inevitable penalty of a shattered *Faith*.

Faith, as a *curative agent*, has a distinctly scientific aspect which is not generally understood by those who most earnestly and sincerely claim to exemplify the teachings of the Master, Jesus, in their work of "healing the sick".

Perhaps there is no single phase of the life, ministry and work of the Master, Jesus, concerning which there has been, and still is, so much diversity of opinion, as concerning the method employed by Him in the cure of disease. His reported demonstrations of a marvelous and bewildering power of healing the sick, under conditions and in a manner which mystified and amazed even the most learned men of his time, did more than almost anything else to establish his reputation as a "miracle worker." The fact that, during the twenty centuries which have intervened since there "came wise men from the East" to Jerusalem that they might find Him and "wor-

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ship Him," history records no instance where His therapeutic knowledge and power have been equaled by any individual man, gives to Him and His work a place that is unique in human history.

Those who are familiar with the Scriptural narrative will recall the incident, narrated in the fifth chapter of Mark, wherein "a certain woman, which had an issue of blood twelve years—and *had suffered many things of many physicians, and had spent all she had, and was nothing better, but rather grew worse*"—(as many another woman has done since then, and as many another is still doing today, because our physicians—God bless them—know so little about the fundamental principles involved in the cure of disease) had such faith in the Master that she was sure she would be "made whole" if she could but touch His garment. Hence, she came near enough—through the press of the throng behind Him—to touch His garment. "Straightway the fountain of her blood was dried up; and she felt in her body that she was healed", etc.

But follow the narrative closely a little further, for it contains something of the most

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vital interest to all who are earnestly seeking for definite knowledge of the Natural Law by which such cures are possible.

"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press and said : 'Who touched my clothes?' * * * And he looked round about to see her that had done this thing. * * * And he said unto her, 'Daughter, thy *faith* hath made thee whole; go in peace'."

Note carefully the exact words of the Master. "Thy Faith hath made thee whole". There is absolutely no uncertainty in the meaning of the words themselves. They simply state a fact. Leave off the first word, and we have "Faith hath made thee whole." From any view one may take of the statement, it is crystal clear to anyone who can understand the meaning of the simple words employed, that faith was the curative agent Nature employed, in this instance, to effect the cure.

But there is another point to be observed, that is just as vitally important, if we desire to go to the very bottom of the problem, and learn the exact process involved in the therapeutic activities Nature employed. It is this:

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It was not merely faith alone, in the abstract, that did the work. How do we know? Because the Master said: "Thy Faith". It was not *His* faith, nor the faith of Peter, John, or Thomas—nor the faith of the great multitude who gathered about the Master. He said "Thy" faith. And just what does this mean? It means that it was the faith of the patient herself that gave the faith the one specific ingredient necessary to make it constructively fruitful. And reducing this fact to its exact and scientific place in the therapeutic process, it means that wherever faith is the fundamental activity employed, it is, and must ever be, the *faith of the patient*; quite as much as that of the healer—and in many instances more.

Read the Scriptural narrative of the incident again, and get the fact clearly in your mind—for it is vital as well as significant.

Note what a wonderful faith the woman had. It was so great and so all-powerful that she knew, without a doubt, that if she could only touch the Master's garment, she would be healed, made whole.

And so vital, so real, and so powerful was

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the healing process that she "felt" it; for the narrative says: "She *felt in her body* that she was healed."

As a further evidence of the perfectly tangible nature of the process employed, note the interesting fact that the Master also was perfectly aware of what had been done; for the Master, Jesus, "immediately knowing in himself that virtue had gone out of him", turned him about in the press of the throng around him, and said; "Who touched my clothes?"

To obtain a perfectly clear and exact understanding of the meaning of his experience, it is necessary to know the exact meaning of the word "virtue", as it is used in the Scriptural narrative.

The sense in which the Master uses the word "virtue", does not signify "chastity", nor "moral character", as the term is so often employed in consideration of moral and ethical principles.

One of the classes of meanings given to the word in *Webster's New International Dictionary*, is "energy, strength, potency, efficacy; as the virtue of a medicine".

In "*Roget's Thesaurus*", under the same

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heading are given, as synonyms: "dynamic energy, electricity, magnetism, electro-magnetism"; and also the terms "power, potency, force, influence," etc.

Hence, when the Master said: "I perceive that *virtue* is gone out of me"—his purpose, without question, was to convey the information that he was conscious of the fact that a healing virtue, or magnetic energy, had gone out from his own body. This is an experience which every genuine magnetic healer understands. And, in many instances, this becomes a very real vital drain upon the magnetic resources of the healer. Those who follow the business of magnetic healing find that they can treat only so many patients within a given time, for lack of sufficient vitality. They become utterly exhausted beyond that number, and find that their treatments are no longer of the same potency or value to the sick.

Hence, when the Master felt that the healing virtue had gone out from his own body, it was but natural, and quite consistent with the facts of Nature, that the woman who was thereby healed, should feel the healing virtue enter into her own body, and energize it until

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she knew she was healed—"made whole" again.

But in the light of these facts, why should the Master say to the woman: "*Thy faith hath made thee whole*"? Is there an inconsistency here? By no means.

In the process of healing through *faith*, the element of perfect faith makes of the physical body a natural magnetic receiver. Scientifically, it polarizes the physical body from the positive to the receptive condition to magnetic energy. It becomes a natural magnetic sponge, as it were, and becomes a powerful absorbent of vital magnetism from its environment. The Master, being positively charged with vital energy, and the woman being polarized by her great faith into the receptive magnetic condition, the instant she was able to touch his clothing, the contact closed the circuit of magnetic energy, and with the perfect facility of Nature's process, a strong current of vital magnetism passed out of the body of the Master, and instantly flooded that of the woman; and the work was done. And the Master therefore uttered a

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great scientific truth, when he said to the woman: "*Thy faith hath made thee whole*".

Since it is the element of faith that polarizes the physical body into a magnetically receptive state and condition, it does not require a great Intelligence to understand the simple fact that whatever awakens in one a sublime faith that he is going to be healed, and fully restored to health, instantly makes of his body a "magnetic sponge" or the receptive pole of a strong vital magnet. It does not matter who or what it is that awakens that sublime, "therapeutic" faith. It may be the Master, or it may be a healer of any school or cult. The result is the same. The conditions are thereby established which flood the body of the patient with the vital energy necessary to restore it to normality. And this means that a cure has been made; the Individual is "healed", and "made whole".

If the process involved in the cure of disease through the healing power of *Faith* should be couched in a single sentence, it would be somewhat like this:

Curative Faith makes of the physical body of the Individual, who possesses it, a vital mag-

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netic sponge which drinks, or absorbs, from its environment the constructive vital element necessary to restore the physical organism to its normal state and condition.

This state and condition of normality means nothing more nor less than *Physical Health*.

In this will be found the logic of reason which explains the fact that healers of all kinds, schools, and cults, count their cures in great numbers. The Christian Scientist practitioner, the magnetic healer, the mental healer, the metaphysical healer, the bread-pill doctor, are all entitled to consideration for the cures they effect—for they are all genuine “healers”, insofar as they are able to awaken or establish within their patients the degree and quality of faith which carries with it the transfer of vital energy to the body of the patient. In every such instance it could be said, with equal truth,—“Thy faith hath made thee whole”.

There are many kinds of ailments of the physical body that result from destructive psychological and mental conditions and states of being. All such cases may be entirely “healed” by anyone who has the Intelligence and ability to awaken in the patient that de-

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gree and quality of faith to which the Master referred when he said: "*Thy faith* hath made thee whole."

All this opens the way to a clear and intelligent understanding of how easily and how perfectly every mature Individual with sufficient Intelligence to understand the Law, may be taught to become his own healer. But, of far greater importance, he may learn how to prevent disease within himself, by the right exercise of his own powers. A right understanding of mental prophylactics, and simple obedience to the principle therein employed, keep the physical body clean, pure, wholesome and entirely free from every poison, and enable Nature, the great Builder, to construct a perfect Temple for the living Soul, and keep it in perfect harmony with the Constructive Principle of Nature and thereby make it the sweetest, most delightful and attractive place in all the Universe for its owner and occupant.

But remember this: No matter how pure, clean, vital, and full of health your body may be today, let your mental and soul attitude become morbid, poisonous, unclean, cheerless,

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or destructive, and you immediately thereby reverse Nature's therapeutic process. You close the doors of your being to constructive, vital energy and health; and you open the doors of your being to every destructive agency and influence of your entire environment. You thereby instantly stop the "Builders" who labor to make the Temple of your Soul a beautiful and perfect abiding place for its occupant—wherein, with joy and gladness, to serve the Living God and all his Children; and you open the doors to the "Wrecking Crew" and invite them in to deface, wreck, and destroy everything the Builders have done to make for you an abiding place of joy and satisfaction. *Don't do it.*

Every Individual should learn how to develop within himself the healing power of therapeutic faith, by the exercise of which he may, at any time, open the flood-gates of constructive and vital energy and restore his physical body to perfect harmony with the Law of Health. But in the exercise of this knowledge and power, he is only restoring his physical body to a condition of normality which, by the exercise of the same degree and quality of

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faith, never would have become "abnormal". In other words, if the Individual were taught to develop within himself the *faith* that cures, and to apply that faith to the *prevention* of disease, his body would never become deranged by disease. In that event, he would avoid all the suffering, pain, and agony of disease, because there would be no diseased condition of his body.

But the greatest single cause of disease lies in the fact that men and women, while free from disease and its consequent suffering, give little or no attention to, or consideration of, the subject or the fact of disease. It does not seem to them to be a matter of importance until disease has deranged the body and brought to the Individual tortures of physical suffering. Then the Soul cries out: "If I had only known, I might have avoided all this agony and torture." Then, for the first time, he realizes the fact that disease is but a penalty which Nature fixes upon the Individual. Then only does he enter upon the sublime search for the path that will lead him back into the broad highway which will restore him to health.

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So should we live that every hour
May die as dies the natural flower.
A self-reviving thing of Power.

That every thought and every deed,
May hold within itself the seed
Of future good or future meed.

Esteeming sorrow whose employ
Is to develop, not destroy,
Far better than a barren joy.

APPLICATION

1. Each morning, before you enter upon the duties and the purposes of the day, let your mind travel over the place that *Faith* holds in the economy of God's plan, as exemplified in Nature.

2. Remember that it is your own talisman of health and strength; that, through its magic power it will "make you whole" and keep you whole. Lift yourself, in perfect confidence to the Great Source of Infinite Life, and recall the sublime words of the Master: "*Thy Faith* hath made thee whole."

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3. Mentally open wide the flood-gates of your being to the transforming power of *Faith*. Mentally make of yourself the receptive magnet that will enable you to absorb the vital essence of your environment and renew every individual cell of your body.

4. Keep lodged within your consciousness the mental concept that you are potentially a perfect entity — physically, spiritually, and psychically. Keep the fact before your mental vision, that in the renewal of your Faith you hold the key to perfect health, of physical body, spiritual body, and Soul or Individual Intelligence.

5. Know that you can make of your *Faith* a living, vitalizing, energizing, and sustaining force that will keep the life currents flowing in an endless stream of Health and Joy.

6. Ask the Great Father and the Great Friends to help you in your efforts to apply the healing balm of Faith to the renewing of your body.

7. But remember always that you must be *worthy* of the help you ask, and that the Law of Compensation is as fixed and certain as the Power that holds the planets in their individ-

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ual orbits. You can have perfect Health only in the event you are ready and willing to Pay for it by the Living of a Life in conformity with the Faith that makes men whole.

8. And finally, do not be ashamed to pray. It is not a childish concept. For, silent prayer from an honest Soul will, in time, make the human countenance its own divine altar. Years and years of pure and prayerful thoughts, like ceaseless music shut up within, will travel in vibrant rhythm along the nerves of expression, until the lines of the living instrument are drawn into perfect correspondence; "and the harmony of visible form matches the unheard harmonies of the Soul."

CHAPTER VI

THE HEALTH ATTITUDE

One of the great struggles of humanity to-day is the struggle for physical health. This is not to be wondered at; because they know from experience that they live in their physical bodies. They know that physical disease is a most disagreeable and often distressing thing to experience.

They have come to think of health and disease as purely physical problems. In this, however, they are to be pitied for their ignorance. Neither health nor disease is exclusively a physical problem. Neither is it exclusively a physical *thing*. Indeed, if all the facts could be put in evidence, it would be found that, in the great aggregate of results, both health and disease, even of the physical body, are far more a psychical (often called mental) problem than a physical one. That is to say, diseases of many kinds are the direct results of the Individual Intelligence.

The
Soul

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This is intended to convey the thought that the attitude of Soul, or the "condition of mind," as the expression is so often used, may be—and often is—the direct *cause* of diseases and physical derangements of various kinds. It follows with the certainty of absolute logic, that since a *wrong* attitude of Soul, or condition of mind, can *cause* disease, a *right* attitude of Soul, or condition of mind, should *cure* it, and thereby *cause health*. Is not this good logic? It is not only good logic, but it is one of the *proven facts of Nature*.

Neither you nor I can be held (justly) responsible for this great and beneficent fact of Nature. Neither of us had anything to do with the establishment of that fact. It is something that came to be a *fact* solely because Nature, or the Great Creative Intelligence, so established it. It is true that men and women have come to know that such a fact *exists*. How do they *know* it? Solely because they have proven it by actual *experience*. Just as the Great Masters originally demonstrated the fact that there is a *spiritual world*. They first used their reason upon the facts of Nature which they had proven; and

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then they experimented along lines consistent with their reasoning, until they finally developed within themselves the sense of spiritual vision. They followed this experience with further experiment, and proved that they also had the senses of spiritual hearing, taste, and smell, as well as feeling. They demonstrated these facts through a personal experience, which is the basis of all real personal knowledge.

How did men and women come to know that disease can be *caused*, as well as *cured*, by differing attitudes of Soul, or conditions of mind? By first reasoning upon such of the facts of Nature as they had proven, and then by experimenting in line with the logic of their reasoning, until they had the *personal experience*. It was their *personal experience* that gave them definite personal knowledge of the fact. They told their friends and acquaintances of their knowledge, and others thus came to know about their personal experiences. Thus many people came to suspect that there was some truth in the proposition. Some of them acted on their suspicions, and began experimenting; and their ex-

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periments resulted in their demonstration of the truth of the statement that an attitude of Soul, or condition of mind, does actually cause disease, as well as that a different attitude of Soul, or condition of mind, does actually cure disease, and restore health. Thus, the truth concerning the matter has been proven by personal experience so often that it has come to be accepted almost unanimously by intelligent men and women in all walks of life.

The Christian Scientists accept it, and have built up a great following on the strength of their demonstrations.

The allopathic physician accepts it, and often makes use of the same method of cure in his active practice.

The homeopathic physician accepts it, though he may not practice the method of cure quite so generally as the physician of the older school.

The osteopath and chiropractor accept it and use the method of cure very often in their practice.

The naturopathic physician accepts it, and makes use of the method of cure more often, perhaps, than do other physicians. This is

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because he recognizes the method of cure as "natural"; as one of Nature's established conditions.

In truth, it is believed that the principle involved is almost, if not wholly, accepted by virtually every school of the healing art.

It is not necessary for the reader, or anyone else for that matter, to accept the demonstrated fact on mere *faith* alone. It is within his power to make the demonstration for himself, if he feels so inclined. In that case he will have the definite knowledge through actual personal experience. Thereafter he can speak with authority on the subject.

We all know that anger is a very destructive emotion (often called "passion"). Perhaps there is no attitude of Soul, or condition of mind, that is more destructive to health than anger. It is immeasurably more destructive to those who harbor it than to those against whom it is directed.

So true is this that it has come to be recognized as almost an axiom, that the surest method of destroying an enemy is to make him angry, and he will thus destroy himself. The same truth is but emphasized in the saying of

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the ancients, that: "Whom the gods would destroy they first make mad"—that is, angry.

The writer knew a man some years ago who was afflicted with a violent and ungoverned (*not ungovernable*) temper. He was subject to violent fits of anger, and often with little or no apparent cause. For ten years he was almost continually afflicted with biliousness.

His wife was responsible for the information that his bilious spells seemed to follow rather promptly his recurring spells of anger.

She said that his temper was so violent and so easily excited that he would go into a perfect rage concerning almost anything that interfered with his plans or crossed his purposes; and when he was in the midst of one of his seasons of anger he was so utterly reckless and ungovernable that she often had the feeling that he might do himself or someone else serious bodily injury.

When the writer had sufficient definite information as to the history of the case, he felt himself at liberty to do what he could, without offense, to help the man overcome his difficulty. He was a client, and often came to my office for consultation on legal matters. On

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one of these occasions, he came just after he had gotten up from one of his bilious attacks. The time and occasion seemed propitious.

After I had given him a chair, and we were in a proper attitude, I said to him: "George, you are just out from one of your severe attacks of biliousness, and I want to ask you a question. Do you know what is the *cause* of these attacks?" He said he didn't; that they seemed to come without warning and without any apparent cause. After several exchanges in conversation, I said: "George, is it a fact that you have a rather bad temper to contend with?" He admitted that he had. I asked him if he ever tried to control it. He said he hadn't, but had just begun to think it was time he did.

This gave me an opening. I asked him if he had ever thought that his bilious spells might be the results of his fits of anger. He said he had never thought about it; he had consulted a number of good physicians, but they could not tell him what caused his liver to stop acting. I told him I had been thinking of the matter a good deal; and had come to the positive conclusion that his fits of anger were

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entirely responsible for his bilious attacks. I went on and suggested that Nature has her own peculiar ways of punishing us for our violations of her laws. I asked him if he would keep it in mind the next time he lost his temper and went on an "anger jag".

As nearly as I can recall the conversation, this was the substance of his later reply.

"John, there aren't going to be any more 'anger jags'. What you have suggested has convinced me that you are right. I can recall a number of instances when a violent bilious attack began almost immediately following one of my bad spells of anger. But, after all, I can't understand how a spell of anger could act on the liver. The liver is a physical organ of the body, and anger is only a mental condition. There doesn't seem to me to be any possible connection between them."

My reply, was in substance, as follows: "As I said before, Nature has her own peculiar ways of punishing us whenever we violate her laws; and I will add that this is especially true when we violate any of her laws of health. You may not know it, but it is a fact, just the same, that your attitude of Soul or

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condition of mind as you would express it, has much to do with your condition of health.

What
is the
attitude
under-
lying
my
illness?

8-18-89

Why this is so we do not know. All we do know is that it is true. Some of us *know*, from *actual personal experience*, that it is true. I happen to be one of that number. You also know it, if you would but use your intelligent faculties, capacities, and powers; because you have been *proving* it almost constantly during the years I have known you.

I try to
find
out.

use
self-
analy-
sis.

"Mentally you are asking me how I *know* this. I have been studying you for years, almost ever since I have known you. I have seen you come down to your bed again and again. In every instance it has been from the same kind of illness, biliousness. I have asked your attending physicians if they could tell me what is the primary cause of these bilious attacks. Either they could not tell me, or they did not feel at liberty to do so, or they did *not know*. But through conversations with them and others that know you, I have learned that a number of these attacks of illness have come upon you very shortly after you have indulged yourself in a violent fit of

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anger. You tell me the same thing; so, it must be true.

"To check up on this problem, I have asked you to observe, the next time you have a bilious attack, if it isn't almost immediately after you have had one of your 'anger jags'. You tell me there are not going to be any more anger jags. I hope this is true; for if it is, then you are not going to have any more bilious attacks."

During the remaining two years of our association he never had a bilious attack.

One day when he came to my office I ventured to ask him: "George, have you made up your mind yet concerning the cause of your old time bilious attacks?" He looked at me with a shame-faced expression and replied: "Yes, I have. There is absolutely no doubt in my mind about it. For two years now, I have not allowed my temper to run away with me; and for two years I have not had an attack of biliousness. You told me I wouldn't have, unless I lost my temper; and you were right."

"Then, George, you have made an important discovery which should mean vastly more

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to you than the fact that the indulgence of anger will result in a bilious attack—in you.

You have actually discovered the vitally important fact that an attitude of Soul, or condition of mind, may—and often does—exert an influence on an organ of the physical body.

You have proven that a destructive attitude of Soul, or condition of mind, can actually stop the action of one of your vital organs. You

have also proven that when you control your destructive attitude of Soul, or condition of mind, you thereby prevent your liver from ceasing to act, and you thus prevent an attack of biliousness. Is not this true?" He admitted that it was.

Then I continued: "Is it not reasonable to conclude that other organs of our physical bodies may be destructively affected by other destructive attitudes of Soul, or conditions of mind? And that being true (for it is

true), it follows, with the certainty of perfect logic, that every destructive attitude of Soul, or condition of mind, exerts a destructive influence upon some one or more of the vital organs of the physical body. If this be true

(and it is true), then the Soul attitude, or

vicarious - ¹⁰⁷ thrill -
shared in by imagined affected
participation in another with

For
years
I have
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Is it
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-
that
I am

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mental condition, of Fear, Envy, Jealousy, Dishonesty, Greed, Selfishness, Self-Indulgence, or Emotionalism, (all of which are destructive) actually exerts destructive influences upon one or more, or *all* of the vital organs of our physical bodies. And this, my friend, is absolutely true."

It follows, with equally perfect logic, that the kind of Self-Control that is exercised over *Anger* will eliminate the destructive effects upon the vital organs of the physical body, and result in the restoration of health and the elimination of disease. Is not this good logic? Yes, and we are now getting very close to the heart of one of the most vital problems in all therapeutics. This problem is that of determining, with certainty and accuracy, how far our attitudes of Soul, or mental conditions, are responsible for our physical diseases and ailments.

It is known that Anger will often result in biliousness. It is known also that Self-Control and a cheerful and kindly attitude of Soul, or condition of mind, will restore the normal activity of the liver and overcome biliousness.

Anger also has a destructive effect upon the

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organs of digestion, the stomach, and intestinal tract. To whatever extent this is true, it is equally true that indigestion and intestinal troubles follow. But it also is true that, in all such cases, the *control* of anger, together with the establishment of a cheerful and kindly attitude of Soul, or condition of mind, will remove all such indigestion, together with all the intestinal troubles resulting therefrom.

It is believed that Anger has a destructive effect upon virtually all, if not all, the vital processes of the physical body. We know that violent fits of anger sometimes result in apoplexy, heart failure, and physical death. But apoplexy comes from the bursting of a blood vessel in the brain; and that is brought about by circulatory disturbance and high blood pressure until a blood vessel in the brain is ruptured. This means apoplexy and death. When the heart is not very strong, anger often excites the [pneumogastric] nerve, which controls the heart action, causing too great a strain upon the heart, and it fails, and stops. This also means death.

Did you ever suffer a great shock from Fear? If so, you will recall that the very un-

The experience¹⁰⁹ I had in the hospital when my Brother Sam had a

it
affected my
liver

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pleasant sensation struck you in what many call the "pit of the stomach." This means in the "Solar Plexus" which is a great network of nerves just *back* of the stomach. You will admit that the sensation is not enjoyable. You will not hesitate to accept such Fear as a destructive experience. In truth, it is one of the *most* destructive. Sudden shocks of great fear have been known to react upon the heart with such violence as to stop its action and produce almost instant death. The sensation in the solar plexus often produces violent nausea and retching. Complete prostration sometimes follows, showing the destructive nature of the emotion we call "Fear". The sensation in the stomach often stops digestion almost completely. This leads to derangement of the entire system, and in some cases violent illness.

jaundice

One of the common results of great fear is to stop all elimination from the body. The kidneys are especially susceptible to this emotion. And they do not have to stop their elimination but a very short time until they have distributed uric acid poisoning throughout the entire system.

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Fear, in all of its various expressions, is destructive, and exerts a destructive influence upon the physical body. The extent to which we are subject to its influence will be suggested by the following terms used to express its many phases, degrees, and qualities:

Timidity,	Alarm,
Apprehension,	Awe,
Anxiety,	Horror,
Mistrust,	Consternation,
Shyness,	Despondency,
Fright,	Diffidence,
<u>Dread,</u>	Misgiving,
Terror,	Solicitude,
Dismay,	Suspicion,
Despair,	Bashfulness.

Each of the emotions indicated by these terms is destructive to physical health. Worry is yet another, and one of the *most destructive phases* of fear. It is one of the most common afflictions of humanity. We virtually all indulge in it, to some extent. It might almost be considered a universal characteristic and weakness of humanity. And one of its inevitable destructive results, when indulged long enough and violently enough, is "Ner-

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vous Prostration". It also interferes with digestion and assimilation of food. It produces sluggish liver and inactivity of the kidneys. One of its most common results is constipation.

Since we know that worry does produce all these destructive results and thereby gravely impairs physical health, does it not seem logical to conclude that if one should banish worry from his consciousness and substitute therefor the attitude of cheerful Confidence and then proceed to enjoy life accordingly, he would thereby overcome all these destructive results and restore good health? Yes, that is the only logical conclusion. And it so happens that this conclusion is absolutely correct.

You can prove it—if you happen to be one who has brought any of the destructive results, above mentioned, upon yourself through the indulgence of worry. *Anyone* can prove it who has *worried* himself into a similar condition of ill-health. You will agree with me also that anyone so afflicted would be an imbecile, if he should refuse to try such a remedy. It would cost him nothing more unpleasant than the exercise of enough Self-

a foolish
or stupid
person,
i. e. feeble

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Control to change his attitude of Soul, or condition of mind. This is vastly less expensive than to call a physician, or to go to a sanitarium, or to "go abroad", or to try a "change of climate"; for these are all expensive, and they are very likely what your physician would recommend; and you would still have the doctor bill to pay.

But this is not all. Your physician (assuming that he is a good one, and honest), would tell you—in substance—the same thing as to the method of cure above outlined; but he would, probably, express it differently. More than likely he would tell you to "stop your worrying, and you will soon be well and hearty again". This, however, means exactly the same thing. Simply exercise enough Self-

Control to change your attitude of Soul, or condition of mind, from one of worrying to one of cheerful Confidence, and you have an absolute remedy for all your ills which are the result of worry. You don't believe it? Why? You have *never tried* it; and you have no right to doubt the word of those who *have* tried it and found that it cured *them* completely, in a very short time.

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Neither is this all. Make a careful study of the above list of words, each one of which represents a different phase or quality of *Fear*. Each and every one of them expresses an attitude of Soul, or condition of mind, which is destructive to physical health. There are twenty of them—*not including* worry—and each of them alone is sufficient to cause you more than one kind of illness, if indulged by you long enough to get in its “deadly work”.

You will admit that each of these twenty destructive attitudes of Soul is capable of giving you a different unpleasant experience. At some time or other no doubt you have experienced most, if not all, of them. You will realize also that if you were to combine any two or more of these twenty different destructive attitudes of Soul, or conditions of mind, the result would be a different unpleasant experience.

For the purpose of showing you, or enabling you *to show yourself*, the destructive and unpleasant possibilities of these twenty different phases of Fear, I suggest you take a pencil and a sheet of paper and figure it out for yourself. I will tell you how to do it.

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Begin with the figure 1. Multiply it by 2. Multiply the result by 3; that result by 4; that result by 5; that result by 6; that result by 7; and so on until you have used each number (up to and including 20) as a multiplier. The final result will give you the exact number of combinations of Fear it is possible to experience from the twenty we have named in the foregoing list of words.

And remember this: For each combination it is possible for you to experience a different unpleasant and destructive personal experience. Before you put down the figures, make a guess how many different unpleasant and destructive experiences it is possible for you to receive from the twenty different unpleasant and destructive phases of Fear, together with their possible combinations. Here are the figures, if no mistake has been made in multiplying or adding: 2,432,902,008,176,640,000. These figures read as follows: Two quintillions, four hundred and thirty two quadrillions, nine hundred and two trillions, eight billions, one hundred and seventy six millions, six hundred and forty thousands.

This is *all* the unpleasant and destructive

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experiences it is possible for you to obtain from the 20 phases of Fear noted. But this does not include "Worry," which would add several quintillions more. Just multiply the above figures by 21, and you will have the grand total, including Worry.

The figures are not intended as a joke. Neither are they intended to be false. They are offered in the best of good faith, for just one specific purpose—to impress you with an appreciation of the unpleasant and destructive possibilities of *Fear*—*when you permit it to control YOU*.

After making a careful and critical study of this remarkable problem of Fear, do you wonder that *Fear is such a deadly thing*? It is possible that the matter has never been put to the world of humanity in exactly this way, or exactly from this viewpoint.

Now, you already know that *Anger* is just as destructive as Fear. You may not know that there are just as many phases of Anger as there are of Fear. You may verify the truth of this statement by referring to some good Thesaurus (Roget's or White's). It is equally true that every individual phase of Anger is

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destructive, and detrimental to health. Hence, it follows that there are as many unpleasant and destructive possibilities in Anger as there are in Fear. Therefore, if you want to know how many unpleasant and destructive experiences there are in both Fear and Anger, just multiply the figures for Fear by 2. Even then you will not have them all, because there are such destructive emotions as Jealousy which combine *both* Fear and Anger. Your figures do not cover these. How many there are of these combinations of Fear *and* Anger it would be most difficult even to estimate; but there are "a plenty," all right. You may depend upon that.

At this point a great problem obtrudes itself upon the consciousness of many good people:

In endowing men and women with the emotions of Anger and Fear, and then making those emotions so universally and unpleasantly destructive to physical health, is Nature, or the Great Creative Intelligence, *just*?

If Nature, or the Great Creative Intelligence, had gone no further, there might be sufficient cause for questioning. But whatever

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Intelligence is responsible for bringing Man into existence did not stop there. (Let us call it "Nature.") As suggested, Nature did not stop with simply bringing Man into existence and endowing him with destructive emotions, such as Anger and Fear. If she had made no further provisions than these, she might well be suspected of injustice. But, thank goodness, she went further than that. She endowed Man with the Power of Will to control these, and every other destructive emotion. She thereby placed the responsibility exactly where it belongs—on Man himself.

By so doing Nature bestowed upon Man, through the Power of Will, the ability to control each and every destructive emotion, and thus deprive it of its destructive power over him. She went still further, and made it possible for Man to transmute each and every destructive and unpleasant emotion into a constructive and pleasant experience.

Through the Power of Self-Control Nature made it possible for Man to change his emotion of Fear, or Anger—the one into cheerful confidence and the other into cheerful kindness—and thus deprive them of their destruc-

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tive and unpleasant character, and convert them into constructive and beneficent experiences. All she asks of him is that he learn her laws of Health; and obey them, if he would avoid their penalties for disobedience. If he would prevent Disease and its destructive and unpleasant consequences, all he need do is to exercise the degree and quality of Self-Control necessary to change his attitude of Soul, or condition of mind, from destructive into constructive lines.

How can you accomplish such a change?

By fixing your attention upon the change you desire to make in your attitude of Soul, or condition of mind; and then by exerting your Will Power in the line of your attention.

Suppose your present destructive attitude of Soul is that of *Worry* (a phase of Fear). You desire to change it to the constructive attitude of cheerful confidence. Fix your attention on the constructive attitude of cheerful confidence. Then exert your Will in the line of your attention. Make the Personal Effort to realize within yourself the attitude of cheerful confidence. In a very few minutes you will begin to realize that you have nothing

This is the way to do it - Simple

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to *worry* about. Soon you will experience a feeling of Cheerfulness, and confidence that "things are coming out all right."

The result will be that you will thus change your attitude of worry to that of cheerfulness and confidence. The cause of your illness (worry) being thus removed, and a constructive attitude substituted for it, you will begin to improve immediately. It is simply a matter of whether you *will* or not. Nature puts it squarely up to You. You can go on worrying and suffering until you *die*; or, you can become cheerful and confident and experience the joy of *living in good health*.

Furthermore, here is something for you to learn: Nature has provided that you develop, unfold, and grow in the direct line of your Attention and Personal Effort. If your *attention* is fixed on what you call your "*worries*," your Personal Effort will be along that line; and you will go backward and downward into deeper distress, suffering, ill health, and finally to a miserable and wretched death. Or, if your attention is fixed on the opposite goal, and your effort is to realize it, you will develop, unfold, evolve, and grow in that di-

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few of Evolution

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rection. You will become cheerful and confident of yourself; and you thus will give Nature a chance to exercise her Constructive Process in restoring you to good health and making it possible for you to enjoy life.

These statements are not theories. They are positive facts. They have been demonstrated over and over, until there is no element of uncertainty about them.

If anyone should tell you that you would suffer from cold by dressing in a thin summer suit of clothes, and then going out into a winter storm with the temperature at 10 degrees below zero, you would not doubt his statement. In fact, you would accept it as the literal truth; because you would know that universal experience of mankind proves it. In like manner, if someone should invite you to come in out of the winter storm, into a warm and comfortable room where the temperature was 90 degrees, you would not waste any time in doubting the truth of his statement that you would soon thaw out and become quite comfortable. Why? Because you would know that his statement was in accord with the common experience of mankind. You

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would know that its truth had been demonstrated by personal experience so often that no room for doubt was left. You would have no possible cause for doubting it.

In like manner, if an intelligent and honest man should tell you that one who harbors Fear constantly, or whose attitude of Soul is that of perpetual Worry, will surely bring on himself liver trouble, nervous debility, indigestion, constipation, and other debilitating complications that will cause physical suffering and possible death, you would have no just cause to doubt the truth of his statement; *because* it has been proven by the actual personal experience of thousands upon thousands of men and women throughout the history of humanity.

Then suppose he should tell you that such a sufferer could be relieved of all his suffering if he would exercise sufficient Self-Control to overcome his fears and banish all his worries, thereby substituting a constructive attitude of Soul that would permit Nature to restore normal conditions within the physical body; you still would have no just cause to question the truth of his statement, because its absolute

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truth has been proven, times without number, by the *actual personal experience* of just such sufferers.

What is more convincing and conclusive than actual human *experience*? Nothing. Especially is this true where the same personal experience has been repeated, over and over, until its reliability is established beyond all question.

And thus we are able to formulate the following "therapeutic axiom," which it is hoped you will analyze, digest, assimilate, and appropriate, as if it were your own personal discovery:

Any disease or physical ailment which is the direct and definite result of a destructive attitude of Soul, or mental state, may be entirely relieved and cured, if the sufferer will exercise sufficient Self-Control to eliminate the destructive attitude of Soul, or mental state, and substitute therefor a constructive attitude of Soul, or mental state, which is its psychological opposite.

APPLICATION

1. Let your whole desire; purpose, and in-

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tent be to make your life a complete exemplification of health—physical, spiritual, psychological.

2. As you go about your daily life and affairs, keep always in the foreground of your Consciousness that it is one of your main duties to make your physical health a verification and demonstration of the healthy condition of your true attitude toward life.

3. Keep in mind the fact—for it is one of the proven facts of Nature—that since a wrong attitude of Soul can *cause* disease, so also a right attitude of Soul, or condition of mind, can *cure* it, and thereby *cause* health.

4. Increase your efforts to exercise control over all your appetites, passions, emotions, impulses, and desires, and endeavor to keep them within the due bounds of Temperance, realizing always that over-indulgence in any of them may be the cause of many of your physical discomforts and disabilities.

5. Study and analyze your physical disease if you have one, and try to determine the underlying cause which may be in the Intelligence itself. If you, perhaps, find the cause of your ailment is, and has been, Fear, sub-

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desire to
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on the
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attitude

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stitute Confidence and Courage. If the cause is, or has been, Anger, substitute kindness, consideration, tolerance. If the physical condition is, or has been, the result of morbidness, melancholy, or "blues," substitute humor, cheeriness, optimism. And so on. Wherever you find the possible cause of your disease in a wrong, destructive attitude of Soul, begin today—now—to [substitute] a wholesome, constructive angle which will represent a right attitude.

6. Cultivate a cheerful confidence. The cheerful attitude will open all the channels of your body to the cleansing and healing properties of all Nature.

7. Stop worrying. Shift your attention from your worries and cares into lines of constructive, uplifting thought—if you have to do it by lifting yourself "by your bootstraps." The exercise will be good for you and will help to strengthen your mental and psychical muscles which have become weakened and stretched by your depressing and depleting practices.

8. By your healthy attitude and outlook on life make yourself a joy and comfort to those

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you contact. Remember that every effort you make in behalf of your fellowmen is rewarded by Nature with added power to make even greater effort and achieve even greater success in your own unfoldment.

Cultivate
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ness.
8-3-83

9. Keep always in your mind that you grow, develop, and unfold in the line of your attention and personal effort. Strive, then, to keep your attention and your personal effort fixed on your goal of Health. Thus will you give Nature's constructive processes a chance to operate in restoring you to good health and making it possible for you to derive enjoyment and pleasure from life and living.

10. May your Courage, Determination, and Faith sustain you in your efforts and endeavors.

CHAPTER VII

FAITH AND WORKS

In its religious aspects Faith has exercised a broader, deeper, and more powerful influence, during the Christian era, than the world in general has realized. It is today, as it has been since the religion of Jesus Christ had its birth, the background and main support of all that is included in "The Christian Religion", regardless of its denominational variations.

At one time the entire Christian civilization was shaken to its foundation by a profound doctrinal discussion as to the possibility of "*Salvation by Faith alone*". There were many learned disputants who held that the words of the Master himself established the full power and sufficiency of Faith alone when he said: "For God so loved the world that he gave his only begotten Son, that *whosoever believeth in him* should not perish, but have *everlasting life*."

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But there have been many also who have based their conviction upon the teachings of James, who says: 2, 14—"What doth it profit, my brethern, though a man say he hath *faith*, and have not *works*? Can *faith* save him? 2, 17; Even so *faith*, if it hath not *works*, is dead, being alone. 2, 24; Ye see then how that by *works* man is justified, and not by *faith* alone."

While this disputed point left its mark upon the souls of men, and led to many divisions in the Christian churches, it seems to have established the point upon which all agree, namely, that *Faith* is essential to those who seek salvation and eternal life.

But there is something vastly more worthy of our consideration, as to the value and efficacy of Faith in the great scheme of Individual Life, and the relation of Individual Life to the Creator of *all* life.

And this brings us face to face with the profound problem of man's faith in the eternal goodness of the Great Creative Intelligence, and in the constructive purpose back of the entire scheme of Individual Life.

And this, in turn, brings us face to face with the one supreme and most profound in-

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consistency of Individual Human Intelligence. Is this a shock to you? Perhaps it is. I sincerely *hope* it is. But why? And what is the profound inconsistency to which I refer?

Listen: In many ways we all express our faith in the existence of God—in the sense of a Great Creative Intelligence; faith in the Law of Compensation; faith in the curative potency of Nature's elements; faith in a spiritual life; faith in the continuity of Individual Life; faith in the power and virtue of prayer; faith in our ability to overcome the power of evil; faith that all physical things in Nature are governed by immutable Law; faith that under and by virtue of the fixed and immutable nature of creation, the planets will continue to revolve in their individual orbits, without accident or destructive possibilities; faith that we, as Individual, Intelligent Beings, express the highest and most exalted evidence of an Omniscient Creator's handiwork:

And yet—and yet—many of us have little faith in the one *great reality* of the Universe, namely, that *all things work together for GOOD*; that *the ultimate design of the Great Creative Intelligence is beneficent*; that the

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principles upon which God has fashioned His Universe are righteous; that we have absolutely no ground for doubt or fear as to the final outcome of Nature's beneficent designs; that it is not within the range of possibilities, for an omnipresent, omniscient, and omnipotent Creative Intelligence to fail in the accomplishment of its purposes; that the purpose and designs of such a Creative Intelligence must inevitably be for the best good of all created things; hence, that our Faith in the constructive destiny of the human Soul is founded upon the Rock of Eternal TRUTH.

It is with reference to these great fundamental principles and truths of Nature and Life that we so often and so glaringly betray the utter inconsistency of a *lack* of Faith the very suggestion of which should put us to abject shame.

During the years of my endeavors to give to the world some slight knowledge of the demonstrated facts of Natural Science, it has been a frequent and oft-repeated experience to be asked if I would not come and talk with some deeply distressed and unhappy Soul who was dangerously ill. Many of these invitations

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have taken me to the bedside of the deeply religious members of the various Christian churches.

In the early experiences of this nature, it was—as I still believe—but natural and consistent that I should anticipate meeting those whose faith in the beneficent power of the Great Creative Intelligence was fixed and unalterable. I cannot tell you how profoundly I was shocked, and grieved, and hurt, to find—in virtually every instance—those who were overwhelmed with a great dread, a paralyzing fear, in anticipation of the possible approach of physical death.

A definite illustration, I believe, will enable me to bring home to you, dear reader, a realization of the humiliating inconsistency to which I have referred:

I was asked to call and see a man whom I had known for some years. He knew something of my work, but had never (so far as I knew) given the matter any serious thought or consideration. He was generally considered to be an intelligent, conscientious, and upright man—and a seemingly consistent member of

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the Episcopal church, as well as an active worker therein.

When I arrived at his home I found two physicians in consultation, and his wife and her sister were overwhelmed with grief. They all believed that he could not possibly live more than a few hours, at the outside. The physicians informed me that there was not the least possible hope of his recovery—and that his death was impending, and might occur at any moment.

When I entered his room, stood leaning over him and looked into his eyes, I knew—with the conviction of absolute *Faith*—that I could bring him back to life and health. He must have seen something of this in my eyes; for there was, at first, an expression of the most abject *fear* and *hopelessness* in his own eyes—which rapidly disappeared as I looked steadily into them, without a word, and there came into his face an expression of mingled hope, confidence, and joy.

Suddenly he opened his lips and, in a clear, strong voice that all could hear very distinctly, said: "John, you are my God—for this one

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day—and you have come in answer to my prayer, to save me, *haven't* you?"

I simply inclined my head in token of assent, but remained silently looking into his eyes—now as brilliant as stars, and his face radiant with returning life and joy.

Suddenly he looked from me to his wife and said: "Mary, leave John and me here alone until I send for you."

Without a word, she beckoned to the two physicians, who followed her from the room, and the others present also followed, closing the door behind them, and we two were left there alone.

I sat upon the side of the bed, took his hand in mine, and waited silently for him to speak. Some minutes passed in this silence of absolute soul communion between us. Then he spoke, and these were his first words:

"John, I'm afraid. I'm afraid to *die*",—and he stopped there, as if he could go no further.

I waited a moment, and then said: "Jo, you have called me to you because you want to tell me something—something that you have concealed from the whole world—something

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that will explain to me *why* you are afraid to die—and then you want to ask me a number of questions concerning what you must face when you pass from this physical body, alone, out into the spiritual world.”

The expression of fear came back into his face, for a moment, and he whispered—as if suddenly too weak to speak aloud :

“Then *you know*—and I have only deceived myself into the belief that my secret has been mine alone, during all these years!”

I replied : “But, Jo, I am the *only* one who *knows*, and I shall never betray you. Hence, you need have no further fear; and you do not need to tell me anything more. I will go away and leave you and your secret in safety together.”

This suggestion seemed to restore his vitality and he replied with emphasis :

“No, John, that is not what I want. This is, perhaps, the last ditch for me; and I must *know the truth*. In my youth I wronged my only brother out of his rightful inheritance; but I repented of my sin, and would have made full reparation. In the meantime he had

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gone to Alaska, where he died before I could reach him. I have lived more than 25 years on the income that was his; and now I cannot undo the material wrong I did him. I have read your books. I have also studied *you*, as you have never been studied by anyone before, and I am absolutely convinced that *you know* what the life out there holds for me—and what I must do to right the wrong I committed—so that I may lift this awful burden of guilt and banish the cloud of horror and dread that hangs over my life. You tell me there is a great *Law of Compensation*; that it is absolute and irrevocable; that it cannot be evaded nor avoided; that *I must pay*—and pay *to the uttermost*; that I can never be entirely contented until I have balanced this account with my brother—as it stands upon the Ledger of the *Great Accountant*. I want you to remain with me, John, until you have told me clearly and simply what I must do to meet this demand of the Great Law.”

For two hours I had talked to him, and our conference had taken us into the very heart of the great problem of Individual Evolution

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and the Law of Compensation. Among other things, I had asked him,

"Do you believe in a Great Creative Intelligence?"

He had answered: "With all my heart."

"Do you believe this Great Creative Intelligence has the knowledge and the power to create a world according to his own purpose and design?"

His answer was: "He could not be either *Omniscient* or *Omnipotent* without such knowledge and power."

"Do you believe that the creative purpose and design of such an Intelligence could be evil?"

"No."

"Do you have faith to believe, with all your heart and soul, that the fundamental principle and purpose back of, and under, the entire creative Plan are constructive and righteous?"

"With all my heart and soul"—was his answer.

"Do you believe that God, who has the knowledge, the wisdom and the power to create and people a world with human beings, would fix upon you, or me, or any of his

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creatures, unjust responsibilities, impossible duties, destructive obligations, or unfair demands?"

"I have absolute faith that God is *just*; that He is Omniscient, Omnipotent, and Omnipresent; that His laws are immutable and His decrees righteous; that He will not demand of any human being anything that an Individual cannot or should not perform."

Then I put this question: "Do you want Him to favor you by granting to you anything that is not *just*?"

His reply came promptly: "Certainly not."

"Would you *accept* anything which you knew you did not deserve?"

"Not willingly."

"Do you really and truly *want* to discharge your duties and responsibilities, or do you want to shirk them?"

"I could never be happy, knowing I had shirked my duty or refused to discharge a real responsibility."

"And your *faith* in the justice of God, and in the beneficence of all His plans and purposes toward humanity is fully established?"

"Yes, I verily believe it is."

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"Then will you tell me *why* you are afraid to *die*; and why you sent for me?"

He looked steadily into my eyes for some time before replying. Then he answered:

"Because I had never reasoned it all out." I knew, when I sent for you, that you would make me see the truth clearly; and I knew that when I could see it all as I should, my fear would leave me—just as it has done."

"Do you mean to tell me that you are no longer afraid to die?"

"I do. That fear has absolutely passed from me; and if I knew that my next breath would be my last, I would take it with the happy consciousness that all is well with my soul. I do not want to be a shirker, and I *will* not—because I know that the Law of Compensation is not only inevitable, but it is absolutely *just*—and no man who is honest can ask to receive more than is justly his, or due him. I know that I shall be given the opportunity to right the wrong I did my brother—and myself—when I deprived him of his rightful inheritance, and thereby took what did not belong to me. And I know that, when I have paid my debt to him, and proven to him the depth and

29 Cultivate your analytical power, reason things out.

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sincerity of my regret and sorrow for my wrong, he will forgive me—just as I would forgive him under like circumstances. You have done for me what nobody else could have done, and you have fixed upon me an obligation to repay you—which I gladly will do whenever I may. You know that I thank you, as I would thank God, for opening my eyes to the great truths of life, both here and hereafter. Go now, and tell Mary and the others to come to me.”

I did as requested. When they returned they found him sitting up in his bed; and on his face was a smile of absolute *faith*. His first words were:

“See what John has done for me. He has not only saved my *life*, but if a human *soul* were ever *saved*, then he has saved mine. I am not going to die—yet. And when the time does come for me to go—I shall ‘Fold my tent, like the Arab, and silently’—but confidently steal away to meet my Maker, knowing that neither this life nor the life to come holds anything for me to frighten any honest man.”

Possibly you can picture the scene that followed, better than I could tell it. But let me

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say that from that hour he began to improve, and the third day thereafter he was up and about. For months following, those two physicians begged me to tell them what I did to bring him back from the grave. The only reply I ever made to them was—"I just helped him to renew his *faith*; and it was his *faith* that '*made him whole*.'"

And this is the attitude that every Individual should hold who would do credit to his own Intelligence, or who would prove his *faith* in an Omniscient and Omnipotent Creator.

But this friend of other years not only proved his unbounded *faith* in the power and beneficence of his Creator; he demonstrated also that he recognized his own personal responsibility to cooperate with the constructive forces and principles of Nature, to the limit of his abilities. To his "*Faith*" he added his "*Works*"—that his *faith* might thus be "made alive" and that "*by his works he might be justified*."

And this, dear friend and reader, is the Key to "salvation" and to "life eternal" which the Great School would place in the hands of

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every human being: 1. He must *know* that his *faith* in the power and goodness of the Creative Intelligence, and in the justice and beneficence of His purpose toward all humanity, is as fixed and unchangeable as the laws that govern the Universe. 2. He must then charge himself with the personal responsibility to exemplify his *faith* by the *living of his life* in conformity with the Constructive Principle of Nature in Individual Life. In other words, he must prove by his "*Works*" that his *faith* is not "*dead*". By his *works* he must show that his *faith* is *alive* and *active*—so much so that it is an impelling and ever-present inspiration which energizes him with the unwavering purpose and determination to prove that his *faith* is *justified by his works*. For, unless he is thus impelled to *action*, he may know that his *faith* is *dead* and divested of its saving qualities and potency.

In the philosophy and the definite teachings of the Great School there is no room for the pessimist. The message which the Great Friends would bring to the children of men is filled to overflowing with *hope*, with *confidence*, with profound conviction that the path-

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way of Individual Evolution rises, by a definite and not too steep a grade, to the apex of the Mount of Personal Achievement, with *Faith* that the goal of Individual Life is the full realization of every constructive purpose, inspiration, aspiration, and desire.

Hence, the very first step in the life of the Individual who desires Self-Unfoldment is to banish from his consciousness all sense of doubt, anxiety, or fears as to his destiny as an Individual Intelligence, Ego, or Entity.

His next step is to acquire, or develop within himself, the constructive *Faith* that the ultimate destiny of all life is *what a just God would have it*. This means that the goal of Individual Life, toward which we all are moving—whether we know it or not, whether we desire it or not, whether we believe it or not—is *constructive*, hence, good, righteous, just, and consistent with the highest and most exalted idealism of the human Soul. It means that there is no ideal or concept of a human Intelligence, or human Soul, sufficiently beautiful, sufficiently perfect, sufficiently exalted, or sufficiently satisfying to reflect more than a mere shadow of the *infinite* beauty, benefi-

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cence, and perfection of the goal fixed for us by the Great Creative Intelligence as the *sum-mum bonum* of Individual *Destiny*.

When an Individual has taken these two vital and essential steps in preparation for the definite *Work* ahead of him, he has laid the substantial foundation upon which to build the exalted superstructure of the Temple of his Individual Character. Then only can he say, in all truth, that he is "duly and truly prepared, worthy, and well qualified" to take the next "Regular Step" in his evolutionary journey toward the goal of his endeavors.

But what does it mean to the Individual to complete such a preparation? And why is it so vitally essential?

It means to him that he has conquered one of the most powerful and destructive "Lions on the Way"—the *Lion of Fear*; and that, never again will it lie in wait for him, in the hope of catching him off guard, and thus overcoming him. It means that never again will he suffer the agony of Fear when he is brought face to face with the transition through the "Valley of the Shadow" of Death. It means that henceforth he will look upon physical

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death as but a natural and beneficent transition which opens the way for him to accomplish his own Individual Evolutionary Unfoldment along constructive lines, until he finally arrives at the goal of his own Self-Completion, Nature's reward for which is his own Individual Happiness.

Is there anything in such a prospect that should impel one to look upon it with fear, dread, repugnance, or horror? On the other hand, every Individual who has arrived at a clear understanding of the problem of Individual life, should carry securely within his inmost consciousness a realization of the fact—for it is a fact—that whenever, and wherever, and however the "Angel of Death" shall come to him in the natural course of events—and *without his own connivance or invitation*—it will come as a cherished *friend* and not as a fearful and hateful enemy. And this is because it is a necessary step in the progress of the human Soul along the pathway of Individual Evolution, and a transition without which no human Soul could ever arrive at its Individual destiny nor justly hope for Individual Happiness.

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The one great, uplifting, and impelling purpose of the Great School, at this time, is to inspire humanity with the *Faith* that sustains the Soul in the goodness and the sufficiency of the Creative Intelligence through every duty, every responsibility, every trial, every hardship, every sorrow, every failure, every tragedy of human life—because of his assurance and absolute conviction that all these are but the transitory, ephemeral, and impermanent experiences of the Individual, incident to his permanent development and Soul Growth.

Through this seeming tangle of these fleeting and fugitive experiences, the Individual Intelligence finds its way to the "*peace that passeth understanding*", and to the permanent and enduring happiness with which Nature rewards his Faith in the righteousness of her decrees.

Why do we admire an optimist and despise the pessimist? It is because the one inspires *faith* in success, and in the beneficent results of all honest effort; while the other would cast the shadow of doubt, disbelief, unrest, dissatisfaction, hopelessness, and gloom over all mankind, regardless of his honest endeavors.

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Look at the man whose *faith* in the knowledge, the power, the wisdom, and the goodness of the Creative Intelligence and in the righteousness of His purposes and His designs, and in the justice of His Laws, is fixed and unwavering—and you will observe that he is a living exemplification of *Tolerance, Self-Control, Poise, Cheerfulness*, acceptance of the Law of Compensation, and the assurance that *all is well with the world*. Wherever he goes, he sheds the bright radiance of Hope, the uplifting inspiration of Confidence, the cheerfulness of perfect Assurance, the quiet Poise of Tranquillity and the benign influence of a benediction upon all who come within the radius of his environment. When he comes he is greeted with a joyous welcome. When he goes he leaves an atmosphere of Health and Happiness. His life is a radiant center of constructive emanations, and his pathway is always onward and upward into the *Light*.

This unbounded *Faith* in the infinite Goodness of Creation, and in the Righteousness of the Creative Intelligence and all His Works, develops and sustains Faith in one's fellows

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and in the ultimate beneficence of human destiny.

There is nothing more to be deplored than man's loss of *Faith* in his fellowman. This is all the more to be regretted because it is so unjust to himself and to his fellows, and so lacking in the element of logical consistency.

It does not require a giant Intelligence to understand the logic that a loss of *Faith* in humanity, or in human nature, is a direct challenge of the wisdom, the power, and the goodness of the Great Creative Intelligence. Where is the man who, in his sane lucid moments, can muster the impudence, the impertinence, the egotism, the bravado, and the assumption of infallibility to condemn his Maker? If there be such, God help him and God pity him.

May the Great Father, the Great Friends, and the Helpers of those who need, so inspire you who read these pages with a sublime and all-sustaining *Faith* in the infinite knowledge, wisdom, power, and mercy of the Great Universal Intelligence (to whom we are all indebted for Individual Life, personal Liberty, and the right to seek Individual Happi-

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ness)—that you may never be ashamed to acknowledge your indebtedness for the priceless benefits you have received as a token of your acknowledged kinship with the Father-Mother of all *Good*.

APPLICATION

1. When you awaken each morning, begin the day with a silent prayer to the Great Father and the Great Friends, that you may be worthy of their care, their guidance, and their help. Ask, as a child would ask of an indulgent Father or Mother, that you may be inspired by an unwavering *Faith* that all mankind are the sons and daughters of the Infinite Father-Mother of the Universe; and that the pathway of their Individual Lives leads ever onward and upward into the Light.

2. Ask that you may be sustained in your *Faith* that all life is steadily and irresistibly moving onward toward an ultimate goal and destiny that are emblematic of Infinite Goodness.

3. Ask for the help that will enable you to renew your *Faith* in the ultimate goodness of all things. Resolve, deep within your Soul,

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that your Faith, this day, shall be deeper, stronger, and more abiding than ever before. *Mean it so profoundly that you shall feel in your inmost Soul the realization of its truth as a living reality.*

4. Hold constantly in your consciousness the resolution that, come what may, you will not permit the destructive impulse of doubt, nor the gloomy suggestions of destructive pessimism to weaken or undermine your constructive *Faith* in the righteousness of God's Universal Plan, nor in the ultimate goodness of humanity.

5. Absorb into your inmost being the great Fact of Nature, that where *Faith* abides, there is *no room for failure* and the fertile soil of Truth yields only a harvest of abundant *Success*.

6. As you go about the duties and responsibilities of the day, carry in your inmost consciousness the unwavering suggestion that *success* is constantly within your grasp, and that it is your privilege and your right to reach out and take it as your legitimate possession.

7. Treat the world as your *Friend* and the world in turn will give to you its *Friendship*.

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8. Establish yourself upon the constructive foundation of *Faith*, and all Nature will combine to pay to you a generous tribute of success in all your undertakings.

9. But remember always, that to your *Faith* you must add your *Works*; for only through your *personal effort* is your *Faith justified and made alive*.

10. Whatever the immediate trials and seeming failures of your life may be, keep forever in mind the joyous consciousness that the trials, temptations, hardships, sorrows, and disappointments through which your pathway leads, are but the evanescent and fleeting shadows of life and, of themselves, have no substance you need to fear. Meet them serenely and without flinching and, one by one, they will vanish as vanishes the mist and the fog before the dispelling power of God's beneficent sunlight.

Build you a *Temple* upon the *Rock of Faith*, and by your *Works* make it a monument of *Beauty* for the world to enjoy.

CHAPTER VIII

INTELLECTUAL VANITY

Intellectual Vanity is one of the most destructive characteristics of human nature. While it is universal in scope, it is especially found among the masculine element of human nature, although it is not at all uncommon among the feminine element.

The manner in which it is generally considered does not make of it a matter of much importance. This, perhaps, is because it is such a universal characteristic. Among men particularly it comes, or has come, to be accepted as a matter of course, and therefore as a thing to be accepted as a "necessary evil", rather than one that may be overcome and thus disposed of.

The chief difficulty the average Individual finds in his efforts to analyze himself on the subject, is to realize that he is afflicted with it at all. Almost every man who has come to this problem in the course of self-analysis

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has concluded that he is either free from Intellectual Vanity, or comparatively so. And the majority of women "just *know*" they are. Whereas the fact is that the vast majority of men and women are afflicted with it to some degree or another, and many of them are sorely and distressingly so.

Intellectual Vanity is unjustifiable admiration of one's own Intelligence or intellectual attainments. It impels one to seek the admiration and the applause of others in regard to his intellectual brilliancy, rational powers, wit, humor, judgment, knowledge, and intellectual superiority over others.

It is an expression of selfishness which will be gratified regardless of anybody and anything. It leaves no room for thoughtful consideration of others. It is all for its *own* glorification, pleasure, and gain.

One writer has aptly stated: "Vanity, Selfishness, Greed, Dishonesty, Immorality. That tells the entire story in all its simplicity."

This brief picture of the way of Vanity may seem to be exaggerated, but where Vanity is a predominant fault in an Individual, it often will be found that this is the way he travels.

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There is no question to a student of character that Vanity, in any form, is destructive to Individual Unfoldment and development; and it is destructive to any work with which the vain Individual is associated. Therefore, it is well to consider it from the standpoint of elimination and substitution.

Let us consider some of the most obvious phases of Intellectual Vanity.

Boastfulness

Most people recognize the fact that boastfulness of speech and manner are a clear indication of vanity. But I have found that it is not every person who has a clear understanding of what constitutes *boastfulness*—especially *in himself*. He sees it with almost abnormal clearness of vision, when it is manifested by someone else.

There is scarcely any phase, or manifestation of Vanity that is more obnoxious than is that of boastfulness. Nor is there any element of human character that more radically misrepresents a wholesome Attitude of Soul, or, Intelligence.

The Individual who, impelled by vanity, boasts about himself, about his acquirements,

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his possessions, what he has done, what he could do, what he thinks, what others think of him, what he is, what he knows, inevitably thrusts his own personality to the foreground and obscures everything and everybody else. With such a man the desire to exploit himself takes precedence over any issue, or any cause, or any person. It is absolutely impossible for such a person to be *loyal* to any cause or to any Individual. He lives only in the psychological environment of the pronoun "I". All else is secondary.

It is almost, if not quite, as impossible for the boastful Individual to be *discreet*; such a person is almost universally voluble, and the one who "talks too much" is sure to say a good many things which ought to remain unsaid.

Dogmatism.

The one who is *intellectually vain* is not only boastful, but in most instances is *dogmatic* as well.

Whether or not in his inmost Soul he really thinks so, he nevertheless carries the impression that his word must not be questioned. When he speaks it is the voice of *wisdom*.

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When he expounds it is in a tone of assumed *knowledge* and *authority*.

Those who do not agree with him are put down as foolish and altogether unworthy of consideration. Those who do not look up to him and acknowledge his self-assumed superiority are classed as incompetents.

Criticism

This is another sure evidence of *Intellectual Vanity*. It is a decidedly destructive agency and element in the pathway of constructive growth. There is, perhaps, no phase or manifestation of Vanity which *misrepresents* the spirit of Self-Unfoldment and Self-Mastery more radically nor destructively than that of a critical attitude toward one's fellowmen and women.

Volubility

"Talking too much" is another of the inevitable manifestations of *Intellectual Vanity*.

The man who talks incessantly, does so because he "likes to hear the sound of his own voice". To him "volubility" is an assumed evidence of great intelligence, knowledge, wisdom, and intellectual superiority.

Even the profound Egotist resents volu-

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bility—in others. He does not observe it in himself, because he is so busy talking. To him, those who interrupt or fail to listen with rapt attention to his every utterance—and applaud—are lacking in Intelligence.

Unfortunately, however, the man of many words is invariably the man of few original ideas. He talks fluently, only because he appropriates the ideas and language of others.

Still more unfortunately, the man who talks incessantly is sure to say many things which were far better unsaid. For the voluble Individual cannot at the same time be discreet. The two characteristics do not go together.

Discretion, however, is the very key to successful Self-Unfoldment. It is for this reason that so much attention is given to “discretion” in all the preliminary steps of those who are aspiring toward that goal.

It is astonishing how few people there are who are *good listeners*. This is but another way of saying: It is astonishing how few modest people there are. This, in turn, is but another way of saying that there are astonishingly few people who are not sorely afflicted with *Intellectual Vanity* and *Egotism*.

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Taking all this together, it should constitute an emphatic warning to every progressive Individual against *volubility—many words—much talking*. Let it be to every such Individual what it is in fact, one of the sure indices of *Intellectual Vanity*.

Egotism

This is a problem that is vital to each and every Individual engaged in the work of character development. It is quite as important to those who are farthest advanced in this work as it is to those who are just entering upon it. Especially is it important to those who have assumed the responsibility of exemplifying its accomplishment.

Can it be possible that there is anyone who does not know the meaning of the term? If so, let me see if I can help to enlighten him.

Its outward expression, or manifestation—by those who are its victims—are *self-exaltation, self-esteem, conceit, self-adoration, self-importance, self-exploitation*; and it develops a *dogmatic attitude toward others, intolerance of the views or opinions of others, a disposition to disputation and controversy, a ten-*

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dency to belittle the views or Intelligence of others, etc.

It is possible for a highly intelligent Individual to develop his own *Egotism* to such abnormal proportions that it actually blinds him to the fact that he is a conspicuous victim of it.

It would seem virtually impossible that such a condition could exist in any sane man or woman. And yet, there are just such Individuals.

I have witnessed just such a development of Egotism, Intolerance, Dogmatism, and Self-Conceit in students striving toward Self-Mastery. And frequently, along with their Intolerance and Dogmatism, they develop *bitterness* and *hatred*.

No man or woman who manifests the spirit of "bitterness," or "hatred," in his attitude toward others, is in any sense a consistent exemplar of the right attitude of Soul in harmony with the Constructive Principle of Nature in Individual Life.

There should be no room for hatred or bitterness in the soul of any consistent student of Self-Unfoldment, against any Individual,

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or school, or cult, creed, religion, church, or order.

Everywhere throughout the literature of Natural Science is taught the philosophy of Religious Tolerance; Freedom of Individual Conscience; the Right of the Individual to Life, Liberty, and the Pursuit of Happiness; the Right of all mankind to worship God according to the dictates of Individual Conscience; and every other doctrine that conserves the inalienable liberties of the Individual, so long as he does not trespass upon the rights and liberties of his fellowmen.

This same philosophy should be practiced and exemplified by all who strive for their growth of character. Where, then, is there room for "bitterness" and "hatred" in the soul of the egotist?

There should be no room for "hatred" nor "bitterness" in the Soul of *any* consistent student of Character-Building against anybody or anything. If bitterness or hatred exists at all, let it be in the hearts and souls of your enemies, but not in yours.

Sensitiveness

It would seem a strange combination, and

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almost impossible, that Intellectual Vanity (which involves Egotism, Dogmatism, Domination, Intolerance, Boastfulness, Criticism, Volubility, and many other dominant and positive characteristics) should also be associated with *Sensitiveness*. This would seem to involve a direct contradiction, not only of terms, but also of internal conditions.

But a careful study of *motives*, and a critical self-analysis along that line, will soon prove to any honest and earnest student the fact that what we designate as *Sensitiveness* is, in most respects, but another name for "wounded Vanity".

My personal experiences, as a careful student of human nature, have proven to me that one of the invariable accompaniments of *Intellectual Vanity* is a great "Sensitiveness" to everything that could in any manner reflect upon the Individual unfavorably.

In some instances I have found it almost impossible to offer any suggestion of improvement, or call attention to any weakness of character or fault in a person, because of his extreme "sensitiveness", and his readiness to

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be wounded, or hurt, or offended at any suggestion of his imperfection.

When we follow the subject back to its source we find that this character of extreme "sensitiveness", or "touchiness", has its origin and foundation in *Intellectual Vanity*.

This fact has caused much difficulty among people in their efforts to help their friends, or associates, to overcome their specific difficulties which stand in the way of their Individual evolution and unfoldment.

It is one of the established principles of psychology, that the ability of any Individual to improve himself depends primarily upon his intelligent understanding and appreciation of the fact that he is not yet perfect, and of exactly wherein he *needs* to be *improved*. One of the most important realizations for him is to know wherein he fails to measure up to the standard of Individual *Character* necessary to enable him to become a "*Demonstrator of the Law*".

Whatever prevents an Individual from knowing and intelligently appreciating his own deficiencies is a fatal barrier between him and the goal toward which his work of self-

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unfoldment and development forever leads him. For this reason it is vital for him to recognize, with absolute frankness and fidelity, every weakness, fault, error, tendency, or difficulty which stands in the way of his success.

If *Sensitiveness* or *Wounded Vanity prevents* this, it is but a waste of valuable time on his part to strive toward his goal, until he has conquered these fatal tendencies.

Any Individual, who cannot face himself freely, frankly, and unreservedly, and with a feeling of profound gratitude to friend or foe for enabling him to *know himself*, is not ready to go forward on his evolutionary pathway. Even though he may feel that he is not fully understood, or duly appreciated, he must at all times be able to "see himself as others see him", without resentment or protest in any form.

In other words, before it is possible for an Individual to stand as an exemplar of the Law, and a representative of Self-Mastery, with the proper Attitude of Soul, he must master the "Lion" of *Intellectual Vanity* as represented in Sensitiveness; and he must *know* that he has done so.

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And just so long as he is "sensitive" to just criticism from his friends and associates and family, and is ready to be wounded and hurt when his attention is called to any phase of his character which needs modification, he may *know* that the "Lion" still lives, breathes, and is ready to spring upon him in deadly combat.

Obtrusiveness

One of the most unmistakable evidences and manifestations of Vanity is an Obtrusive Personality. It is one of the natural and inevitable results of Vanity.

It is true that this phase of its manifestation varies to a marked degree; but as I go back in memory over the experiences of many years of active work in this field, I am unable to recall a single instance which could fairly be classified as an exception to the rule.

From this background of active and continued experiences, I believe I am justified in placing "Obtrusive Personality" among the natural and inevitable results of Intellectual Vanity. And I know of no phase of the subject that is more difficult to elucidate in such manner as to make it entirely clear to one who is

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afflicted. It is a phase which is intangible, we might say, in that it is so difficult to express its manifestation in words. But I want to call the attention of the Individual to the subject here and now and ask him to make a careful study of it, so that he shall be able to help himself to conquer this most subtle of all intellectual "Lions".

Vanity Between Sexes

I believe I am strictly within the realm of Facts when I say that *Men* advertise their *Intellectual Vanity* as much by their attitude toward *Women* as in any other way.

A vain man invariably depreciates women. He betrays the fact constantly that he has little or no respect for the intelligence of women. He looks upon them as his inferiors, and in most instances in every sense of the word. His vanity is offended if they do not recognize his self-assumed superiority and pay him deference accordingly.

The vain man likes to exploit himself in the presence of women. He never listens to *them*, except when *he* is the subject of their consideration. It is a real work of education to bring such a one to the point where he is

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willing to understand and respect women, and to enter into a *working association* with them upon the basis of mutual understanding, mutual respect, and mutual and whole-hearted fellowship.

Men and women should be *Companions* in every sense of the term—socially, morally, philosophically, scientifically, as students, and as fellow workers in a common cause.

They should look upon each other as *equals*, and treat each other in the same way. They should not preen themselves in each other's presence, but treat each other with real deference and respect.

However, it is a real and a difficult labor to instil this idea into the Consciousness of a vain man, and to bring about the desired result. No less is it a difficult work to bring vain women into such a relationship.

It is not quite fair to say, in general, that *all* the fault, or difficulty, is due to the *Intellectual Vanity* of Men. Some of the real difficulties to be overcome rest with the Beloved Ladies, who also have Vanity of Intelligence, expressed in a less obtrusive but none

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the less effective manner, in a form of Timidity.

Perhaps you have never thought of *Timidity* as an expression of Vanity; but study it from that angle in this connection. It is a phase of Fear. Fear of what? Fear on the part of the Individual that he will fail to make a good impression, or that he will not give a good representation of himself, or herself. What is that but an indication of Vanity? Timidity, in this case, is a combination of Fear and Vanity.

One of the stumbling blocks in the way of mutual understanding between men and women is the timidity of women in the presence of men. Usually when women meet together without men they are a perfect cyclone of talk. There is little timidity or backwardness among them; and they express themselves as fluently, gracefully, logically, and intelligently as men. But very frequently you will find that the moment a *man* is admitted into their circle they become as silent and as dumb as a lot of mutes, yield the floor to the man, and listen with rapt attention to whatever he may

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say. In this is manifest a *passive* angle of Intellectual Vanity.

Mind now, I have not said this is *always* true. I said *frequently* it is so.

There are men *and* women who manifest their weakness of Intellectual Vanity in the positive, aggressive forms and phases; there are other men *and* women who manifest it in the passive, non-aggressive forms and phases. But, *in general*, it will be found that the positive, aggressive forms are manifested more by the men, while the passive, non-aggressive phases are more evident among the women.

When men and women learn to *respect* each other, and become *worthy* of that mutual respect in an intellectual sense, put away that character of sentimentality which forever stimulates the sex consciousness when they meet together in the interests of society, business, study, or for any mutual purpose, and in all their relations meet upon the level of equal human beings, it will mean the beginning of a new era in the Psychological Evolution of the Western World—which means also a new era throughout the entire world.

There is no single index which marks the

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status of a people so perfectly, in an evolutionary sense, as the position which they accord their women. History tells this story on every page throughout the ages past. It will tell it on every page of future history.

Natural Science, recognizing all the natural *differences* between men and women arising out of the sex principle, and without in the least attempting to interfere with or minimize those *natural* differentiations, stands for *Intellectual Equality* of the sexes, and accords to Woman her rightful place as a *Companion* in every phase of human life and relations.

The intellectually vain Individual—whether of the aggressive, positive type or the passive, non-aggressive type—should engage in single and mortal combat with the "*Lion of Intellectual Vanity*" which crouches in front of him, until he has whipped it into perfect submission, before he assumes to stand as an exemplar of Self-Mastery. Otherwise he will be one who *misrepresents* the Constructive Law at every turn and angle of his life. The armor of his moral nature is weak; it is in need of repairs.

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There are other phases of *Intellectual Vanity* than those thus far considered.

It is not possible to elucidate all the various forms and phases; but I hope enough has been said to enable any Individual of average Intelligence to determine his own status, insofar as *Intellectual Vanity* may constitute one of the barriers to be overcome.

And I sincerely hope that the matter has been put in such form as to impress every student of Self-Unfoldment with the importance of the subject.

APPLICATION

1. Take this subject home with you into your Consciousness; and in the light of your best knowledge study yourself until you are able to identify every expression of *Intellectual Vanity* in your character. Then through the power of a noble inspiration lift yourself to a plane of Growth and Unfoldment wherein such deformities do not exist.

2. Make a further analysis of the subject and see how many additional phases of the subject you can discover.

3. Pass yourself in review before the tri-

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bunal of your own Intelligence; you will find the experience most illuminating.

4. Your self-examination, honestly made with right motives and purposes, cannot fail to be of the utmost value to you, and should go a long way toward your development of that quality of *Humility* that is the beginning of *true Wisdom*.

5. Answer these questions, truthfully, to the best of your knowledge and ability:

(a) Do you express yourself, in your relations with others, in what might well be defined as a most "Obtrusive Personality?"

(b) Do you live and move and have your being in the personal pronouns "I, Me, Mine," and does the entire world seem to you to revolve about that center? Does Boastfulness manifest in this way?

(c) When you talk business, do you put yourself first and the business a poor second?

(d) When you talk philosophy, does your personality predominate to such an extent that the philosophy is but a secondary consideration, and *you* the chief objective point, in your own mind?

(e) When you are in the midst of social

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surroundings, do you find little or no pleasure, save and except as attention is centered upon *you*, and what *you do*, and what *you say*, and what *you think*?

(f) Do you seem unable to lose yourself for an instant in an unselfish interest in others?

(g) Do you convey the impression that you are forever thinking of just how *your* interests are going to be effected?

(h) Does everywhere stand out the Obtrusiveness, the "Irrepressible You" to such an extent as to mar all the beautiful traits of an otherwise genteel and gracious character?

(i) Are you dogmatic in your speech and manner?

(j) Are you extremely sensitive to suggestions, advice, help, etc?

(k) Do you realize the fact that Intellectual Vanity is one of the deep-seated *causes* in the background which impels Individuals, first, to the critical Attitude of Soul, and thence to the indulgence of personal Criticism?

(l) Are you voluble? Are you aware of it in yourself? Are you aware of it in your

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friends and associates who are afflicted with it?

(m) To what extent do you manifest Egoism in "hatred" and "bitterness" against another Individual on account of his or her religion or membership in any Church or Order? Does egotistic intolerance cause you to feel hatred or bitterness toward any of your family, friends, or associates, or even fellow-workers?

(n) What is your attitude toward the *equality of the sexes*?

6. When you have answered these questions to your own satisfaction, begin then to transmute the various defects of your character into the opposite characteristics which will represent a balanced, poised, self-controlled Individual.

7. To the extent that you become *just that—in spirit and in truth*—to that extent you thereby accelerate your own Growth, Development, and Unfoldment, and become a true Exemplar of the Law of Constructive Self-Mastery, which leads to Self-Completion and Ultimate Happiness.

CHAPTER IX

THE CRITICAL ATTITUDE

I want to make this article a "Soul-Searcher"—one that will impel every reader of these words to turn the Search-Light of Conscience upon himself, or herself, as the case may be; and, under the X-ray of Rational Intelligence, locate every fracture or lesion in his or her Mental and Moral Constitution.

By Critical Attitude is meant the attitude of finding fault with and cruelly picking to pieces the lives and characters of our fellow-men.

While criticism is found, in general, among both men and women, it is, perhaps, more specifically a characteristic and habit found in the women. For some reason or other, it seems to give women a satisfaction and pleasure to pick out the faults and defects of others' characters, even though these others may be their own friends, associates, or even members of their families. It seems to be an alluring,

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enticing, and even seductive temptation to a great many members of the feminine element of human nature. And this is deeply regrettable, because it casts such a blight on the character as to definitely mar its beauty.

Criticism is one of the most destructive factors in the evolutionary path of soul growth. It involves disloyalty, intolerance, and the practice of judging one's fellowmen—which no Individual has a moral right to do. Every human Intelligence is charged by God, or Nature, with the obligation to live his life according to his own standard of Equity, Justice, and Right. Each Individual's standard is different, according to his degree of knowledge and development. Thus it stands to reason that no one Individual can understand, appreciate, nor govern the standard of any other Individual, because he is in no position to know what it is.

There is an aspect to the subject of *Criticism* that ought to be especially interesting to those who have never before observed it. It should also be of help to those who are honestly and earnestly endeavoring to align themselves with the Constructive Principle of Na-

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ture in Individual Life. It was discovered many centuries ago by one of the Wise Masters of The Great School, in Chaldea. It seems to have been rediscovered by one of our modern psychologists, who expressed it somewhat after this fashion:

"The critical attitude of mind arises naturally from the consciousness of one's own unworthiness. The Individual who finds pleasing employment in criticizing those with whom he associates, thereby—if he did but know it—advertises his own imperfections of character and demonstrates the justice of his *own* condemnation."

In this connection a strange discovery has been made—that the Individual who seems to consider it a mark of distinction to be considered "*critical*", almost universally sees in his associates the very faults and defects of character which most deeply mar the beauty of his *own* character.

In other words, it seems to be a law of life, that we are able to see most clearly in others the flaws that are most glaring in ourselves. We see in others the reflection of those faults and defects which predominate in ourselves.

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Stated in another form—to the “critical” Individual, his associates are but so many mirrors wherein he sees most vividly reflected the flaws, defects, faults, and deformities of his *own* character.

Therefore, every time an Individual indulges in criticism he betrays his own faults, defects, smallness, and narrowness of character. Not a very pleasant thought, is it?

When a critical Individual indulges in this destructive pastime, consciously or unconsciously he assumes an attitude of self-righteousness and does his criticizing from an elevated and exalted angle. He may do this unconsciously; but at the same time he derives gratification from the self-righteous attitude and in feeling himself better than and above the other person.

The Critical Attitude might be likened to that species of worm which bores its way into the hearts of plants, destroys the vital, integrating centers, and finally kills them. The essential lives of the plants are eaten out and destroyed by the worm.

Criticism accomplishes the very same thing in the human Soul, or Intelligence.

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The critical Individual begins by criticizing the dominant traits of another's character. He may do this, assuming, and perhaps believing, that he is "analyzing the character." The footing is gained. The process of "boring" is begun. Gradually, and perhaps unconsciously, he continues the "analyzing" process, boring deeper and deeper, continuing on and on, until eventually he bores into the personal interests and affairs of his victim. He loses sight of any constructive motive. He progresses in his boring process. Then he begins to find fault with everything the Individual says or does. He exaggerates and places a wrong construction on all the Individual's words and actions, until his own soul becomes filled with resentment and discord. The worm of criticism has bored its way into the Soul. Then begins the eating process.

The critical person begins to dwell on the faults of his fellow associates, enlarging and exaggerating them until he no longer can see any good in their characters. The more he thinks of, and dwells on, the associate's faults and defects, the more resentful, irritable, and critical the Individual becomes. This attitude

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continues until he finds himself unable to control the outward manner and manifestation of his worm-eaten soul. He becomes disagreeable, unkind, crabbed, and sour of disposition toward the criticized person; and at this point his vital, integrated center is eaten into by the boring worm of criticism. If the critical attitude continues the Individual becomes critical of anything and everything, and all humanity, and he becomes a victim of the Destructive Principle in Individual Life. He becomes blocked on his Road of Self-Unfoldment.

Is there any more pitiful sight in all the world than an Individual whose soul is filled with criticism and whose entire speech and manner betray it? No wonder they are so generally shunned by their fellowmen. They are one of the tragedies of life.

The critic generally makes mountains out of mole-hills, instead of making mole-hills out of mountains. He makes a mountain of defect out of a slight fault in character; instead of making a slight fault of character out of a marked defect, and thereby manifesting char-

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ity, good will, sympathy, and broad understanding.

But in all of this, he does more damage to himself and his character than he does to his fellow man. He weakens his own character, mars the beauty and wholesomeness of his soul, and shuts himself out from the sunshine and wholesomeness of the companionship, association, and friendship of constructive society.

Stop and think over this carefully, and see if you can discover the psychological key to the explanation.

Why is it that we are so apparently oblivious to our own faults and imperfections, and yet are able to observe them with such clearness and minuteness in others? Why is it that we condemn them so unmercifully in our friends and associates, and treat them in ourselves as if they were virtues and marks of distinction and loveliness?

Why is it that our "objective" vision is so perfect while our "subjective" vision is so defective? Why?

Does not this aspect of the subject give a

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very different understanding of the "critical mind"?

Surely it would seem that most of us who have been congratulating ourselves on the fact that we are "critical", and boasting of that fact in the presence of others, as if it were a virtue, instead of a vice, should turn the search-light of analysis upon *ourselves*.

The psychology of *Criticism* is something the habitual critic seldom knows anything about. He despises every other critic on earth but himself, without knowing exactly why, except that such a spirit offends his sense of justice, as well as that of common courtesy. He knows that there is something about the critical attitude that is not right. But he is the last creature on earth to realize it *in himself*. He does not hesitate to pass judgment upon all who come within the range of his observation, and he does so only upon the basis of his assumed intellectual superiority. He does not realize that in so doing he advertises to all the world his unbounded *egotism* and *intellectual vanity*.

If such an Individual could but know the impressions he makes upon others—and, most

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of all, upon those he most severely criticizes—he would be humiliated into the dust.

There is no phase or manifestation of Intellectual Vanity which misrepresents the spirit of tolerance, growth, and unfoldment more radically nor destructively than that of the critical attitude of soul toward one's friends, family, associates, and fellow workers.

There is no element of human character which more justly deserves condemnation than that which inspires the Critical Attitude of Soul and leads to expression in personal *Criticism*. The personal Criticism finally becomes a *habit* which the Individual finds quite as difficult to overcome as the habit of drink, or over-indulgence in food, or that of any other nature which grows out of personal indulgence.

If you will closely study the literature of Natural Science and The Philosophy of Individual Life, you will observe the fact that it provides a basis for a searching course of study in *Self-Analysis*.

This basic fact should not be overlooked nor lost sight of in the course of one's efforts

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to accomplish the tasks set for him in the lines of his own unfoldment and growth.

Some Individuals make it a course of critical analysis of *others*, with no application whatever to *Self*. To whatever degree this may be true, it exemplifies the exact antithesis of Self-Unfoldment. To whatever extent it is true, it stands for the *Destructive Principle in Individual Life*, and will inevitably result in the psychical paralysis of every Individual who persists in following that course.

It is not only permissible, but one of the distinct and definite purposes of the study of Natural Science and the Philosophy of Individual Life, that therein the Individual student shall analyze *himself* as "critically" as possible, for the distinct purpose of discovering every defect of character—not that he may *condemn* himself, nor exploit his imperfections; but solely that he may know where and along what lines, to direct his personal efforts in order that he shall, in the shortest measure of time, overcome the defects of his *own* character and stand before the world "a just and upright man", or woman, and as such, exemplify the real *Attitude of Soul* which conforms

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to the Constructive Principle of Nature in Individual Life.

But even here it is possible for one to become a "hyper"; by which is meant an extremist. In other words, it is possible for one to become *hyper-critical* of *himself*, as well as others. He may become *hyper-sensitive* to his own limitations, and experience much unhappiness as a result thereof.

In the matter of *Criticism*, one should be *critical of himself*, but never critical of *others*. And while he should be critical of himself, he should never become *hyper-critical*. If he does he is sure to become morbid and discontented. Such an attitude leads to discouragement, lack of self-reliance, and failure.

If the spirit of criticism, and the critical attitude, must be gratified, let it be *Self-criticism* alone, and never that of others. To that end it will help you if you will but remember that a Critical Attitude of Soul is but a very obvious evidence of intellectual vanity, and by no means a thing of which to be proud. And it will help you still more if you will remember that the things for which you criticize

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others are but the reflections of *yourself* which you see in them.

We are most deeply offended only by those things wherein we most deeply offend.

What a paradox in human nature!

It is not altogether a pleasant task to analyze the destructive elements of human nature, nor to dwell at length upon that side of the great Problem of Individual Life. It is more often than not a thankless job, and one which elicits considerable criticism from others. In this, I have not been exempt.

Some people do not like to be reminded of the fact that they are anything short of perfect. Some Individuals claim, not without a faint glimmer of Intelligence and a suggestion of logic, that whatever has a tendency to excite the emotion of Fear is in itself destructive. They assert, with superb dogmatism, that the "*Destructive Principle of Nature in Individual Life*", as elucidated in Volume Two of Natural Science and the Philosophy of Individual Life, has done an immense amount of harm, by holding up to observation the destructive elements of human life. They claim that this has caused many readers to fall under

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the blighting influence of Fear. Perhaps so.

"He who criticizes, be he ever so honest, must suggest a practical remedy or he soon descends from the height of a critic to the level of a common scold."

Had I failed to give the world the other—the constructive—side of the great problem, namely, the "*Constructive Principle of Nature in Individual Life*", there can be little doubt that some readers might have become confused, and I might justly be subject to criticism.

But with *both* sides laid before the Individual clearly and simply, there is not the slightest reason for any such results as those to which reference is made.

The logic of the problem may be gathered from the following hypothetical incident:

A lady is the mother of a son whom she never allows to know anything about the dangers of life. When he is grown, it becomes necessary for him to assume his place of responsibility in the world. His first duty is that of making a journey through a most dangerous country, of which he has no information—because it is *dangerous*.

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The wise mother knows of the dangers, because she has lost a beloved husband and three sons, who endeavored to travel the same journey. But, true to her philosophy of "All is good, and there is no danger"—she bids her boy goodbye, and sends him off to sure death.

The question arises: Is she justified in thus concealing the *facts* from an ignorant boy who needs to know them in order to save his own life?

It seems to me that any sane mother, father, sister, or brother, who would permit a boy to go forth into the world under such conditions, withholding from him the *facts* of Nature, however dangerous they may be, is nothing short of criminal.

In the event of the boy's death, as a result of their intentional concealment of the *Facts of Nature*, who is responsible?

I should be glad to have anyone devote himself to the solution of the problem propounded.

Volume Two of *The Philosophy of Individual Life* merely states to the reader the *Facts of Nature*—not to *frighten* him, but to enable him to walk the way of *Safety*, and

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avoid the dangers. I am willing to take all the consequences—even the scolding of my self-appointed critics—and have not the least “Fear” of condemnation of any *intelligent* man or woman, who is capable of understanding the first principles of Logic, or the meaning of Personal Responsibility.

But again I say, it is possible for one to become a “hyper”. And so, it would be possible for one to go to extremes in the presentation of such a theme as “*The Destructive Principle of Nature in Individual Life*”.

It also may be possible for one to dwell too much upon the dangers of life, the obstacles of Self-Unfoldment, and the Lions on the Pathway to Self-Mastery—and thus become morbid under the effects of *fear*.

In like manner, it is possible for an Individual to dwell too much upon the subject of his own weaknesses, faults, and short-comings, and grow discouraged. One should put forth effort in Self-Analysis, until he has discovered each and everyone of these—not that he should grow fearful of them, but that he may adopt such a course of Life and Conduct as will overcome them.

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In this manner only can he ever attain the goal of *Self-Completion and Self-Mastery*.

APPLICATION

Let me give you a gentle hint that may be of service to you in helping you to determine your own status in regard to the problem of *Criticism* and wherein it is more than likely you will find yourself wanting.

1. Have you reached a point in your own unfoldment and development where you have absolutely overcome the *critical attitude* of mind and soul toward your friends and associates? This includes not only the members of your own immediate family, and your neighbors, but *all* with whom you come in contact.

2. Have you absolutely overcome the destructive habit of *Criticism*? Have you yet arrived at that point in the line of your own personal unfoldment where there is no longer any pleasure or satisfaction in mentally picking to pieces the characters of your family, friends, and associates, and seeing how many reprehensible characteristics you can find?

3. From this day forward, place a triple

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guard upon your tongue to see that not a word of *Criticism*, unkind or harsh judgment shall ever pass your lips concerning anyone in your family, among your friends, associates, and fellow workers.

4. Fill your consciousness with the unalterable purpose, in the future, to search only for those elements of character in your associates, family, and friends, which merit your hearty approval and cooperation.

Unless you can do this, you can mark it down as one of the inevitable and indubitable *Facts*, that you cannot pass this old Lion on the Way until you have solved your problem—the problem of *Criticism*—just plain, ordinary, ugly, inexcusable, and destructive *Criticism*.

5. Keep in mind the fact always that you are under the critical observation of others who still are ignorant of the destructive effects of *Criticism*—and conduct yourself accordingly.

6. If, in future, you find yourself indulging in the habit, or the practice, or the destructive attitude of *Criticism*, I hope I have made the destructive nature and effects of it so manifest and potent that you cannot so in-

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dulge yourself *innocently* or *ignorantly*, nor without fully anticipating the destructive results—to yourself as well as to those who are the victims of your folly.

7. Now—how do you like it? How does it strike you? Are You guilty or not guilty? “Does the shoe fit you?”

Be honest now—honest with yourself.

8. Endeavor each day to progress along the way opposite to that of the *Critical Attitude*. Endeavor to enlighten yourself and make yourself acquainted with the part of the Road of Kindness and Tolerance that will take you safely and soundly to the Land of Liberty and Light.

9. Be not alarmed; do not lose courage; neither grow faint with fear nor weak with fright; and lie not down beside the Road.

10. “The yoke is easy, the burden is light” for him who has the Courage, the Persistence, the Determination, and the Strength to be up and On His Way.

CHAPTER X

LOYALTY

My hope is to bring the vital importance of the principle of *Loyalty* so closely home to each and every Individual as to enlist his active and earnest sympathy and cooperation, and set in motion the irresistible power of constructive influences which shall overcome the destructive effects of the poison of disloyalty, as far as it has found lodgement in his Consciousness.

1. *Loyalty*: The Unwavering fidelity of an Individual to his own standards and ideals of the great Principle of Right in its relation:

(a) To any work or cause with which he may be associated;

(b) To his fellowmen;

(c) To himself as an Individual Intelligence.

2. *Loyalty*: The active, continuous, and unwavering purpose, intent, and effort of the In-

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dividual to discharge his Personal Responsibility as,

(a) To exemplify his unqualified allegiance to any cause he has espoused ;

(b) To demonstrate his sympathetic consideration for and confidence in his associates therein ;

(c) To command his own self-respect.

These definitions of The Great School are definite and distinct. The first is general, all-inclusive ; the second more specifically applicable to the Individual.

The terms of both definitions are certain and clear to every Individual who is sufficiently versed in the English language to understand the meaning of the words employed. It does not seem that there could very well be any uncertainty in the mind of any person as to exactly what meaning is intended.

But the *experiences* of Individual Life are so varied, so numerous, so complicated, and so vitally important that it is often exceedingly difficult to know, with absolute certainty, when an Individual has fulfilled all the conditions of *Loyalty* in practice.

In a given incident of his life he may be

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able to feel absolutely certain that he has fulfilled condition number one, and possibly also number three; and yet, deep down in the secret chambers of his inmost Soul, he may be uncertain as to his complete fulfillment of number two.

The problem of *Loyalty* is one that has caused much anxiety and some uncertainty among students of human nature.

General principles may be obtained and understood by those who have the Intelligence, Courage, and Perseverance to make a study of them. But every *general principle*, to be of value to the Individual, must be applied by him to the *specific* details, incidents, and experiences of his own life. And it is the effort of the Individual to make the *personal application* of the *general principles* that leads to his own Self-Unfoldment and Self-Mastery.

1. When an Individual associates himself with any work, or cause, he immediately obligates himself to *Loyalty*. He fixes upon himself the responsibility of fidelity and allegiance to the work, or cause, to the best of

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his knowledge and ability at all times. Each Individual has his own ideal and standard of the principle of Right. He must apply these in their relation to whatever work, or cause, with which he may associate himself.

This means that he must give the best of his time, attention, energy, ability, and Intelligence to it, as far as conditions will permit. It elicits his help at all times for the good of the thing he has espoused, and to defend it against damage of any kind. It calls for the best there is in him; and because of his association with it, it becomes his responsibility to answer the call.

2. An Individual owes *loyalty* to his fellow-men. It is his responsibility to be frank, honest, sincere, and above-board with them. It is his responsibility to serve them at all times, in any possible way, and even at the risk of losing their friendship. It is his obligation to defend them, fight for them, and even to die for them, if circumstances and conditions demand. It is part of his liability to exemplify fidelity and allegiance to his own standard

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and ideals of the principle of Right in its relation to them.

3. And an Individual owes *loyalty* to himself as an Individual Intelligence. In dealing with ourselves as Individual Intelligences, we must prove our *loyalty* by living always according to our highest standard and ideal of Equity, Justice, and Right, to the best of our knowledge and ability at any given time. We must live in such honesty, sincerity, righteousness, and truthfulness that we may command our own self-respect and feel the sense of deep satisfaction with ourselves and our efforts. We must receive the suggestions, kindly criticisms, and kindly services of others in the spirit of appreciation and gratitude—for these will help us to know and understand ourselves the better. We owe to ourselves, as individual souls, the kind of *loyalty* that will always impel us to exemplify allegiance and fidelity to our own highest concepts of the principle of Right. Only through such loyalty can we maintain a deep respect for Self.

This is *Loyalty* as a *general principle*. But it seems fair to assume that there are some Individuals who would be benefitted by a crit-

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ical study of the subject of Loyalty from the viewpoint of their own personal experiences.

It would be very difficult, if not impossible, to anticipate each and all of these; only the most common, most obvious elucidations can be made in an article such as this.

The Loyalty necessary for a student of Self-Unfoldment to exemplify is such that any failure to exemplify its spirit in the personal relations could not fail to result in anything but defeat and in a retarding of the seeker's progress.

Thus, in making application of this ethical principle to yourself as a student of Self-Unfoldment, it absolutely eliminates criticism in every respect, as the term generally is understood and employed. As a student of Self-Unfoldment, you have no *moral right* to criticize your family, neighbors, friends, nor anyone with whom you associate, nor to engage in any critical discussion or judgment of any of your fellow beings. If, perchance, you should come to feel that any one of your family, or friends, or neighbors, or associates, had fallen into ways—either of thought, speech, or conduct of life—that were likely to reflect

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discredit upon someone else, it is your solemn Duty to go directly to him or her personally, and in the spirit of friendship, fellowship, fraternal sympathy, and good will, lay the entire matter frankly and kindly before the Individual concerned.

The discussion of such matters with anyone other than the Individual concerned, is a breach of personal *loyalty*; *except* as occasion might arise where the wisdom or unwisdom of approaching the Individual at all, might justify you (who *knew* the *facts* but did not feel able alone to determine the results) in calling a trusted Friend into counsel, for the sole purpose of obtaining the benefit of his or her wisdom and judgment upon the question of what, under the particular conditions and circumstances, would be the best way to bring the matter to his, or her, attention, if at all. But in no event would it be morally right, nor loyal to the Individual concerned, to call in any third party under any other circumstances.

In fact, never should you go to any other Individual whomsoever with any such matter, nor with any subject of criticism,—until *after*

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you have gone first to the Individual himself, and in the spirit of friendship, brotherly affection, and good will, have laid the matter frankly and kindly before *him* or *her*. You may find him or her antagonistic to your help; but that does not interfere with your responsibility.

Anyone who is unwilling to have his attention called to any matter that is of vital importance or interest to himself, his work, friends, or associates (by any other member of his family, a friend, or an associate *who does so in the right spirit*) is clearly out of line with a wholesome or constructive attitude.

His or her unwillingness thus to receive the honest and well meant admonitions or suggestions of a member of his or her family, or a friend, or an associate (who approaches him or her *in the spirit of friendship and good will*) is an evidence of "sensitiveness" which is but another name for "intellectual vanity" or "egotism," either of which is a big "lion" on the road of his or her growth, development, and unfoldment.

And anyone who is unwilling to go directly to a member of his or her own family, to a

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friend, or to an associate (and in the spirit of Friendship, Kindness, and Good Will, tell him or her frankly of anything in his or her life and conduct which might cause injury) is lacking in the quality of *Courage* required of everyone who is sincerely seeking Self-Unfoldment.

In other words, such an one is just an ordinary "Coward" and in no sense possesses the right attitude necessary to the accomplishment of Self-Unfoldment and Self-Mastery.

Loyalty eliminates gossip. It seems to be a characteristic of human nature to want to "gossip" about matters and things which do not concern those who do the "gossiping." This is most unfortunate, and most unlovely. It is so recognized and admitted by virtually everybody—and yet, the practice is so general and so almost universal as to invoke a plea of "guilty" from perhaps nine out of every ten grown-up men and women, taken at random. It is one of the fields wherein *dis*-loyalty is blatantly practiced; and it presents a vital problem to the student of Self-Unfoldment.

Among the problems of Loyalty which seem to have been most difficult for many Individ-

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uals to solve has been that of Secrecy and Discretion. An understanding of these is vitally important to the welfare of any Cause, or work, and to the well-being of the Individuals connected with it, as well as to their daily personal lives. A knowledge and exemplification of them in a definite and specific sense is necessary for unfoldment and growth.

Throughout the past, there has been an inequality between men and women in many lines of work and in organizations of various kinds. There remains an open question as to the justice of this; but that is neither here nor there so far as this article is concerned. The fact of interest is that there has been an inequality.

One of the conditions that seems to have stood in the way of the equality of women is their seeming inability (or unwillingness) to loyally keep a *secret*, respect vital and sacred *confidences*, and exercise the quality of *discretion* necessary for the protection of the work or cause with which they are associated and of those Individuals with whom they are associated and to whom they should be responsible.

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Please note that I have said "inability (or unwillingness)." I am not willing to concede the "inability" of women in these vitally essential qualities and qualifications. I am rather inclined to the conviction that their failure heretofore in these vital and essential qualities and qualifications of character have been due to their *unwillingness*, rather than to their *inability* to keep a secret or respect a confidence.

While this statement is made, it is not meant to convey that women alone are violators in this regard. There are plenty of men who also fail in this application of loyalty; but the failure has seemed to be predominant among women, in the past.

Then again, fear of secret, mysterious, or unknown dangers is not a prominent ingredient in the character of the average American citizen. It is almost impossible to impress men and women of this free and independent country, with the idea that there ever is any real cause for care and caution in regard to any work, or cause, or organization, as well as Individuals, with which or whom they may be associated.

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We are all too careless, too unconcerned, too thoughtless, too skeptical, too indiscreet, too open-and-above-board, too insensible to the demands of Personal Responsibility, and altogether too much inclined to consider lightly and treat as unimportant many things that are of the utmost vital importance to the success of any Cause, or Work, we have espoused.

And in this it is *not* and has *not* been the women *alone* who have proven their lack of understanding, their want of discretion, their unwillingness to guard the secrets and vital confidence reposed in them.

On the contrary, some of the most senseless indiscretions and betrayals of confidence have been committed by men whose Intelligence and Loyalty should have been beyond question.

Under the general heading of "*Discretion*" there are likely to arise an almost unlimited number of conditions, incidents, and experiences, which call for the exercise of the highest quality of Intelligence, wisdom, tact, diplomacy, caution, thoughtfulness, and consideration; and every Individual seeking Self-Unfoldment should be on guard constantly so

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that he may not be taken unawares or by surprise and thereby prove himself disloyal in his words or actions.

With these facts in mind, it would seem almost impossible that any Individual ever should go astray in the exemplification of *Loyalty*, or should ever betray any trust or confidence reposed in him by any Work, or Cause, or Individual.

But they do. And it is just here that volubility enters into the picture and works sad havoc. It is here at this point that men and women, even the most intelligent, fail. They like to *talk*. They like to appear learned and wise. They like to seem to know all persons and all things that are going on about them.

Because of this, voluble people are likely to talk of many things concerning which their lips should be forever sealed. This is not because of any deliberate intention to betray any trust reposed in them, nor because of any real desire to injure any cause, or any persons. It is only because they cannot or *will* not deny themselves the pleasure of talking. And in their forgetfulness they also forget the prin-

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ciple of *Loyalty*, and its exemplification in their daily life and living.

If you would be *Loyal*, beware of volubility in yourself. Beware also of all who are afflicted with it.

But if, by chance, you *must* talk, by all you hold sacred and true see that you avoid any and all subjects that involve the possible betrayal of any confidence reposed in you in connection with your work, organization, cause, friends, associates, or family.

Under no conditions or circumstances allow yourself to be drawn into the discussion of personalities, or the personal lives and affairs of your family, your friends, your associates.

Remember that this is *disloyal, dishonest, contemptible*, and places you at once upon the level of the petty and malicious "gossip" than whom there is no more despicable man or woman in all the world.

APPLICATION

1. This day, and throughout all the days of this, your earthly life, observe this constructive Rule of Conduct:

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Never discuss, nor otherwise meddle with, anything that concerns the personality, the personal life, or the personal affairs of anyone—except in just so far as the matter may concern the success and well-being of the Individual—and even *then*, go first directly to the Individual to determine his or her own course of action after you have discharged your own duty to him, or her.

2. Guard as sacred all trusts and confidences reposed in you in connection with any work, or cause, with which you may be associated. Make it a rule never to discuss the affairs of your work, or organization, or cause, with anyone whomsoever, *except* insofar as you feel convinced it will prove beneficial to the work, organization, or cause, or enable you to become more efficient in your work.

3. Always welcome any Friend who comes to you in the right spirit, for the purpose of calling your attention to anything that might need your correction.

Do your best to make it easy for him under such trying circumstance, and take every interposition as an act of *friendship* on the part of anyone who should come to you in the right

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spirit, even though it might be to admonish you, warn you, caution you, or tell you how your conduct would seem to be out of alignment with your constructive Self-Unfoldment and the right Attitude of Soul.

4. Ask yourself the following questions:

(a) How is it possible for any student of Self-Unfoldment who has read and studied the subject of Loyalty and understood the principles of life and action therein contained, to fail to make the personal application to his or her own life?

(b) How is it possible for any such student to continue in the effort of Self-Unfoldment, and meet his or her family, friends, and associates from day to day, without realizing that his or her life is but a pitiful travesty of the ethical formulary of life which every such student is obligated to exemplify?

(c) How is it possible for the trained conscience of such a student to lapse into a state of somnolence so completely as to be utterly oblivious to the demands of common honesty and loyalty?

5. Then answer these questions for *your-*

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self in the light of your own knowledge and conscience.

6. Take the subject and the principle of Loyalty home to yourself and make a careful and searching self-investigation to determine how far, if at all, you are wanting the "clean hands and pure heart" of a true and loyal exemplar of the Law of Self-Improvement.

7. Depend upon your "wakeful consciousness" to make definite, specific, and personal application of the general principle of *Loyalty* to the individual experiences and problems of your life as they arise during your Journey to the South.

8. You can do it, if you but get fixed in your Consciousness at the outset the meaning and purpose of Loyalty and the nature and magnitude of Personal Responsibility you voluntarily assume in Living a Life, and when you get a clear understanding and due appreciation of the meaning of *failure* on your part.

9. Be ever on guard to make of your life a more perfect exemplification of the principle of Loyalty to any cause, or work, with which you may have associated yourself; to

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your fellow workers in the work, or cause, as well as outside of it; and to yourself as an Individual Intelligence or Soul.

10. You will thereby make of yourself a constructive influence for Truth and Righteousness which will radiate more and more powerfully and forcefully as the days, weeks, months, and even years, pass by.

11. Make your own life a worthy example to all who travel the Road that leads to the Land of Liberty and Light; and thus make of it a Beacon Light to those who shall travel the way of Self-Unfoldment now and during all the years that are to come.

May the Friends and Helpers of those who need be with you in your efforts.

CHAPTER XI

SELF-INDULGENCE

Self-Indulgence constitutes the background of many perplexing problems among those who are earnestly seeking and endeavoring to make their lives reflect the right attitude of soul necessary for Self-Unfoldment.

It is one of the fundamental weaknesses of human nature which touches every phase of Individual Character and every element of human experience.

Out of it grow all the destructive *habits* of Individual Life to which men and women become addicted.

At a certain point in his progress, every student who attains Self-Mastery is brought face to face with the fundamental problem of Self-Indulgence. A critical analysis is necessary if he is to make any progress toward the mastery of this fatal weakness (fatal if not overcome).

This it is that leads, everywhere and always,

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into all kinds of habits. Every habit is acquired only through some form of Self-Indulgence. And it always makes one a *slave* but never a *Master* of himself.

It must, therefore, be clear to you that it stands directly in the way of Self-Mastery.

According to the Great School, *Habit is the result of the repetition of an indulgence, until the desire for the indulgence overcomes the willingness to withstand it, and the Individual becomes a victim of his own Self-Indulgence.*

From this definition it will be observed that there can be no good habits, just because any habit overcomes the power of Will to control it. Whatever destroys the independent power of Will is *destructive* to the Individual. Self-Indulgence overcomes the power of Will, and thus the Individual becomes a *subject* to Self-Indulgence.

When an Individual indulges in an established act, and repeats the indulgence time after time, without curbing, until the desire for the indulgence overcomes his willingness to control the desire, he becomes an unconscious victim of his indulgence.

When any act becomes a habit, it means

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the Individual has become a victim to it. In becoming a victim to it, he no longer uses his Will Power to control it. He becomes a slave to his desire for the indulgence to the extent that he becomes dependent upon it, instead of independent.

Take, for instance, the case of an inveterate smoker. How did he get that way? Very likely, at some early stage in his life, he took a dare to smoke, just to test himself. He enjoyed the resulting sensation, and took another. In his enjoyment he repeated the act, over and over. This continued, on and on, and soon he probably discovered that he had developed a definite *desire* for smoking. The desire continued to increase and become so strong that it finally overpowered his *willingness* to withstand it. Then he lost the ability to exert his Will Power sufficiently to control the desire. And what was the result? He became a victim of smoking—an habitual smoker.

When an Individual indulges constantly in any particular thing, act, deed, or word, he wears a groove, or rut, we may call it, in his character and mind, and he continues un-

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consciously to follow along in the groove. The longer he persists in it, the deeper the groove, or rut, becomes. And with each following in the rut, it becomes more and more difficult for him to exert his Will Power and get himself out of it. He is like an automobile that gets into a rut in a road. The first time it gets into the rut it is not so difficult to pull out. But if this happens time after time, the rut grows deeper and deeper, and it becomes increasingly difficult to develop sufficient power in the automobile to pull it up and out.

So it is with the Individual. The rut he gets into becomes so deep, and the effort to get out so great, that he loses the desire to exert the necessary Will Power and personal effort to pull himself out.

Every time a habit is repeated, the powers of resistance are weakened and the Will Power lessened. The Individual no longer maintains mastery over Self.

There are various kinds of habits. There are so-called trivial ones, and there are ludicrous ones. There are some more destructive than others. It is also true that some habits are more obnoxious than destructive.

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But every habit—whether trivial or ludicrous, obnoxious or repellant, inconsequential or destructive; whether more obnoxious than destructive, or more destructive, *per se*, than repellant—is a badge of *servitude*, just the same.

It stands between the Individual Intelligence and his Self-Unfoldment and Self-Mastery.

So-called trivial, inconsequential, or ludicrous habits are dangerous in themselves. While they might appear to mean nothing, so far as the morality of the Individual is concerned, nevertheless it is a fact that they are dangerous, because they form the basis of greater and more destructive habits. Today they may be indifferent, inconsequential, ludicrous. Tomorrow they may lead to positive, destructive conditions. The little trivial habits of today slowly but surely unfit the Individual to cope with and withstand the greater, more destructive habits of tomorrow. They inevitably weaken his Will Power and his power of resistance, and make of him a victim of Self-Indulgence.

No one can ever achieve the goal of Self-

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Unfoldment and Self-Mastery while there yet remains in him a single *habit* (the result of self-indulgence) to which he is a slave, or over which he has not yet established absolute and permanent mastery. All habits are the result of Self-Indulgence and constitute a distinct bar to unfoldment and progress; and hence must be controlled by all who seek to become demonstrators of the Law.

To appreciate this more fully, it is necessary to know that Self-Indulgence, in many forms, is *coarsening* in its effects upon the tissues of the physical body, as well as in its psychological effect. Since Self-Unfoldment involves a *refining* process all along the line, physically as well as psychically, it must be clear to anyone (who is able to reason) that to one who is seeking Self-Unfoldment and Self-Mastery in accordance with the Principles and Laws of Nature, it is a distinct obstacle and a real detriment.

But it is not necessarily a *crime*, nor is it necessarily a *sin*.

One may be a thoroughly *good* man—in point of honesty, sincerity, humility, and all the virtues of a moral and upright life and

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character—and yet he may, at the same time, be a slave to the habit of smoking.

A woman may be a thoroughly *good* woman—from the standpoint of outstanding moral character—and yet she may, at the identical time, be a slave to the habit of over-eating rich foods.

But it is equally true, however, that an Individual cannot be a thoroughly *clean* man or woman, (physically), nor be physically *refined*, and at the same time have the tissues of his physical body saturated with nicotine, or alcohol, or rich foods, or coarsened by any other form of *Self-Indulgence*.

And neither can he attain “Independent Self-Mastery” while he is yet a subject to any *habit* that is stronger than his own independent Power of Will.

There is another important phase of this entire subject of Self-Indulgence. This is the spiritual side of the problem.

Let us consider this phase of the subject as it applies to the Individual in search of Self-Unfoldment.

In order that those who are seeking the way of growth, development, and unfoldment may

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obtain the broadest and most comprehensive view of the subject, let me suggest that you begin by reading the chapter on "Martyrdom" in *The Great Psychological Crime*, page 225. Then let us apply the facts therein stated to the Individual who is afflicted with the habits of self-indulgence.

It is a *Fact of Nature* that there are thousands on the lowest spiritual plane, and even in the magnetic field, who have "over-indulged" in some habit or habits during their earth life. They have passed into the other life with their habit, or habits, thoroughly fixed upon them.

In the life on the spiritual plane, they find no means of gratifying their appetites or "over-indulgences." They therefore seek the associations of those yet upon the earth plane who indulge in their particular "habit," and by establishing the closest and most intimate relations possible with them, they are enabled to absorb some of the magnetism of the physically embodied man or woman, and thereby obtain some of the effects, which partially relieves or gratifies their desires and cravings.

If the Individual (who over-indulges in

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some of the more destructive habits of life) could but take one clear view of his spiritual surroundings when he is in the midst of indulging himself, I verily believe it would be a sufficient shock to cure him instantly and forever, however completely he may have surrendered to the habit heretofore.

The man or woman who over-indulges in anything is universally followed, or accompanied, by as many spiritual victims of the same habit as can crowd themselves into his environment, or atmosphere. They do this for the purpose of absorbing as much of the results of the Individual's indulgence as they can, to gratify *their* appetites, or cravings, or desires.

The constant association enables the spiritual habitue, in course of time, to establish very close relations with the earthly indulgent. And the same close association has enabled spiritual Intelligences to develop the subjective psychic relation in many cases.

The only way for an Individual to free himself from such a condition and relation is by *mastering any and all habits here and now.*

The moment the physical Individual has

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mastered his habit, that moment he has broken the bond between himself and his band of spiritual habitues. That moment he invites into his spiritual atmosphere and environment the clean and wholesome Intelligences of the spiritual spheres; and if he will but ask them to help him overcome his own personal cravings and habits, he can depend upon it that he will receive all the help they can render him.

If the Individual Student will make a study of the principle involved in the problem of Self-Indulgence, he will need no further urging to enable him to break any habit—vicious or trivial—and do it at once and effectually.

Doubtless the suggestions on the subject of Self-Indulgence, or habits, may raise a question in the mind of the reader. I am going to try and anticipate it:

No, God, or Nature (or Natural Laws) does not “prohibit” the use of anything that men and women choose to eat, drink, wear, or absorb into their systems. God, or Nature, is not a “Prohibition Society.”

In conformance with this, Natural Science

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endeavors to point out, to all who have confidence in its teachings, the Laws, Principles, and Processes of Nature governing the constructive development of human beings.

It endeavors to point out the things that are destructive in their effects upon the Individual, and those that are constructive, and make clear the definite and specific effects of each, so that the Individual may have before him a clear and reliable chart of the two *Roads*, the two *Ways of Life*, and a definite knowledge of which leads to Immortality and Individual Happiness, and which to Destruction and Individual Suffering and Wretchedness.

When Natural Science has done this it has fulfilled its mission. It is then a matter of Individual Choice with the Individual Student. It is his prerogative to choose the road he will travel. Once he knows the right and the wrong of any subject, it is thereafter within *his* jurisdiction *only* to decide what he *shall do*. Thereafter it is *not* in the rightful jurisdiction of any school, cult, creed, dogma, or ism, to tell him what way he shall travel.

A habit, or self-indulgence, may be an *unclean* performance or act, but it is not a *crime*,

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and neither should it be held an offense against the recognized amenities of friendship.

There is something impressive in the assertion that "*Cleanliness is next to godliness.*" And *there is something incompatible between an unclean habit, or practice, and an exalted conception of a life of constructive unfoldment.*

While cleanliness is *not* Godliness, it is not so very far from it, because it is "next." And I have a sort of inner consciousness, or feeling, that it is a good thing for the Individual with unclean habits, to "get *next*," as closely as may be possible.

On the other hand, a habit which may seem to one Individual to be unclean, may to another person, not carry the stigma. And *vice versa*. A habit which to one may be obnoxious, to another may not be obnoxious. Also, one Individual may have a habit which is offensive to his neighbor; but, the neighbor may have one which is just as offensive to him.

While the houses in which we live may not all of them be solely of glass; nevertheless, there are enough glass windows and doors in all our houses through which a good many

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stones might be thrown, in case of riots. It is therefore not wise to provoke a riot.

The problem of constructive personal influence is one that demands the attention and consideration of every seeker of Self-Unfoldment. He cannot ignore it and at the same time hope to serve the best interests of the cause of evolutionary progress in which he is enlisted.

In our associations with our fellowmen, there are some self-denials, for the sake of *others*, which we all must be ready to make whenever reason demands it. And we must do it cheerfully and willingly.

And the matter of *habits*, or *self-indulgences*, even when we are convinced that they do not injure us personally, is one of the things involved in these self-denials.

And even though, at times, we may feel that too much is expected of us, it is our duty to yield a point, insofar as our personal rights are concerned, whenever by so doing our influence for good among our family, friends, associates, or the great world at large, that needs our help, may be increased.

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APPLICATION

1. Subject yourself to a severe examination to ascertain whether or not you are a victim of Self-Indulgence, or habits, in any direction. If so, proceed at once to "master" it. For no one ever can attain Self-Mastery so long as he is a subject of *uncontrolled desires*.

2. Look yourself over in the light of your knowledge of the subject and underlying principle, and with impartiality refuse to spare yourself in any and all instances where you alone can do so.

3. Be sure that you want, not only the *truth* about yourself, but as nearly *the whole truth and nothing but the truth*, as it is possible for you to realize, free from any effort on your part to spare yourself the shock of humiliation likely to follow therefrom.

4. Self-Unfoldment demands of you the rendition and formulation of such unbiased decisions and judgments of yourself as carry with them the responsibilities of heartaches and disappointments.

5. Your task will be far less difficult if you can always have the unmistakable feeling of assurance that the Truth alone is what you

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seek, and the desire to apply it to the problems before you for the sole purpose of the more perfect and ready solution.

6. However much you lack the Will to throw off the shackles of *habits* and *self-indulgences* which constitute bondage, or make you absolute master of any and all phases of Self-Indulgence, let your attitude of Soul be one of honesty with yourself and therefore commendable to that extent.

7. If you discover what appears to be a tone, or undercurrent, of discouragement running through your thoughts or mind on this subject of habits and self-indulgence,—

Keep an unwavering and abiding faith in the righteousness of your motives; and hence, in your ultimate victory over not alone the habit which seems to cause you the greatest difficulty, but each and all of the other habits which you recognize as destructive, and of which you still regard yourself as a subject rather than a master.

8. If you will sincerely, honestly, and earnestly diagnose your own case, you will be able to give a just and correct analysis of your condition and status at any given time.

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9. Keep always in your Consciousness the fact that Self-Unfoldment is not a mere intellectual accomplishment, but a distinct growth of the Soul. Every distinct step along the Way of Self-Mastery is, of course, primarily, one of intellectual attainment.

To this end, it is your duty to obtain a clear and firm intellectual grasp of the subject-matter involved in each and every separate and distinct step of evolutionary progress, and an intellectual understanding of the methods and processes involved in its accomplishment.

10. Thus far your work is one of *education*, and is distinctly an intellectual process and achievement. But beyond this point *you* must travel *alone*. Thenceforth your work is one of *exemplification*.

11. From this point forward your effort must be to transmute your intellectual information into definite personal experiences. This is no longer a mere intellectual process. It is *work*, a *personal labor*. It is *your work*, and yours *exclusively*. No man can do it for you. It is a *growth*, the direct result of your own application of the principle you have learned.

12. No person can do your growing for you.

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Nature has made no provision for substitutes in this branch of work. Every Individual must do his own growing.

13. And so, if you desire to arrive at your goal of Self-Unfoldment and Self-Mastery, you must do your *own* traveling. You must do your own *walking*, and *climbing*; you must do the *overcoming* and the *undergoing*.

14. This is where *you*, a traveler on your journey of evolutionary progress, stand today. Dont stop; keep traveling.

15. Devote yourself to the task of making a practical application of the knowledge you already possess in establishing your absolute mastery over the destructive habits and the negative conditions you have developed.

16. Devote such time as you can command for reading that will make possible a review and detailed inquisitorial study of the subject of self-indulgences. It will serve to keep your mind refreshed; it will be of greatest service to you in enabling you to go forward with your development and unfoldment. It will enable you to Live your Life and Exemplify the Law.

17. And finally, remember this, every mo-

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ment from the time of your waking until you close your eyes again in sleep:

You cannot attain independent Self-Mastery while you are yet a *subject* of *any habit* or *self-indulgence* that is stronger than your own independent power of Will. ✓

The principle involved is simple and easily understood.

Nevertheless, it is as inflexible, immutable, and unavoidable as Natural Law—as inevitable as the Decrees of the Great Universal Intelligence—in its application to and its effects upon the evolutionary growth of the human Soul and the progress of every Individual Student in his own personal Journey to the South.

And it must be figured into the Time-table and Train-schedule on which he is running, in order to determine with any degree of accuracy the time of his arrival at the Grand Central Station in the "City of Sarras", on the evergreen shores of the River of Life, in the Land of Liberty and Light.

Peace and Strength be with You!

CHAPTER XII

SELF-DISCIPLINE

Discipline means: to correct; to drill; to train; to bring under control; to enforce obedience; to improve; to establish obedience; to educate, etc.

Self-Discipline means: to correct one's *self*; to drill one's *self*; to train *self*; to bring one under *self*-control; to enforce *self*-obedience; to improve *self*; to educate *self*, etc.

Its synonyms are: *self-correction*; *self-obedience*; *self-improvement*; *self-drilling*; *self-training*; *self-education*; *self-control*.

To discipline one's *self wisely*, one must know first wherein he is *lacking* and at *fault*, so that he may be sure wherein he *needs* Self-Discipline.

Herein is the difficult problem: How shall one proceed to *know* wherein he is lacking and at fault?

Suppose your real defect and fault were *egotism*; and suppose you had not yet come to

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realize your fault; by what process could you be brought to a knowledge of your defect?

Suppose one of your good friends who had witnessed many manifestations and demonstrations of your egotism, should come to you and tell you plainly but kindly of your defect; and for the purpose of impressing you, should tell you what an ugly blot the defect made upon your otherwise well-developed and rounded character; what do you now believe would be your reaction to his efforts? Would you feel grateful to him for his interest in you, and for his friendly effort to help you? Or, would you resent him for his "presumption"?

I once had what I believed to be a good friend. He was an intelligent man; and, under most circumstances, was a gentleman. He made friends easily, but he lost them quickly. He had more than one defect of character; but there was one that overtopped all the others so far that it obtruded itself upon the attention of everyone with whom he came into personal contact. The marvel of it was that he seemed to be utterly unconscious of his fault, and quite as unconscious of the unfavorable impression he made upon others.

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His difficulty was *Vanity of Intelligence*, in the form of *egotism*.

It seemed too bad that any man of such fundamental capabilities should have his whole life and all its constructive possibilities ruined by such a defect of character; and, solely for the purpose of helping him, through *Self-Discipline*, to wipe this ruinous blot from his life and character, I resolved to see if I could help, by calling his attention to the defect, and stimulating his determination to take the matter in his own hands and eliminate the defect. I knew that it was a most delicate undertaking, and would call for the highest quality of tact on my part; but I believed I could reach his consciousness and understanding without offending him nor forfeiting his friendship and confidence, and thereby defeating my own purpose.

I invited him to take dinner and spend the evening with me. He came, and seemed to be in a very friendly and affable mood. Everything appeared, on the surface, to be propitious.

After our dinner we went to my study, where everything was comfortable and we

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could be alone and free from obtrusions. With all the friendliness and gentle tact at my command, I brought the subject of our conversation around to a study of *Character*.

I found that we agreed as to the essentials of an ideal Character. We agreed also in the fact that we both earnestly desired to build for ourselves such an ideal Character; and that we would be most grateful to any friend who would be of help to us along those lines. We agreed that Egotism is one of the most destructive and obtrusive defects of human character; especially in *men*, and one of the most common. As you can see, this brought the subject to a point where a natural opening was made for me to call his attention to his most conspicuous defect of Character; and I said:

"As one of your most loyal and affectionate friends, may I tell you what I regard as your most obtrusive defect of Character?" He looked at me a few seconds, and then replied:

"Why certainly. I shall be glad to have you tell me."

To assure myself of his sincerity and willingness to listen to me, I replied:

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"You will not regard it as a hostile or unfriendly criticism, nor be offended?"

"By no means," was his reply. This was a great relief to me, and I continued: "You have some admirable qualities of Character which have held my friendship and admiration for several years; but you have some defects also. Among these there is just one defect which seems to obtrude itself over and above all others; and that is *Vanity of Intelligence in the form of Egotism*. I am not the only friend who has seen this; and I am not the only one who has spoken of it; though I have no doubt I am the only one who has mentioned it to you personally."

It was a crucial moment, and I expected a reply which, I was hoping, would be friendly and courteous; and I watched the expression of his face with the keenest of interest. The first expression was that of great *surprise*; this was followed by *chagrin*; and this by *intense anger*.

Without saying a word, he arose, reached for his hat and started for the door. At the door he turned and said:

"I didn't expect that *you*, of all men, would

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deliberately insult me, especially in your own home. It is evident that this is what you had in mind when you invited me to take dinner and spend the evening with you. You have called yourself my friend. I do not want such friendship. Good-bye."

I was not only surprised but shocked. He went his way; and, although I met him many times thereafter, he never so much as looked at me or spoke. And thus, through my efforts to be of real service to him, I made an enemy; for I learned later that he said some very bitter and untruthful things about me.

This experience taught me a valuable lesson. Since then I have never allowed the expressions of friendship from my acquaintances to inveigle me into volunteering my services to an alleged "Friend", under such circumstances. Since that experience I have waited until my alleged friends have come to me and *asked* me to point out to them their weaknesses and defects of Character. Even then in cases I have declined, because I felt sure I could not accomplish anything of value, and might offend instead of help.

It seems to be one of the strange paradoxes

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of human nature, that even the most glaring defect of Character is the one which the Individual himself never sees. In the case above mentioned this must have been true; although his egotism and vanity of Intelligence obtruded themselves upon every friend and acquaintance the gentleman had.

Any Individual should accept an honest and well-meant criticism from any friend as one of the greatest benefits that could be bestowed upon him. It enables him to know how others see him and estimate his character.

But what is the good of knowing one's defects of Character, unless he desires and intends to remedy them? The remedy calls for *Self-Discipline*. Once you know that you have a fault or defect of Character, you naturally want to eliminate or remedy it. But how shall you proceed to eliminate it or remedy it? Only by *Self-Discipline*.

Character Building is a business in which we are all engaged. But I cannot build your character for you; neither can you build mine for me. Each of us must do his own building. Not only this; but each of us must do his own *designing*. You must know what kind of char-

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acter you are intending to build. I must know the kind I am going to build.

This business is not like that of building houses; for therein one man may build another man's house. But in the business of Character Building, Nature has so provided that no Individual shall build another Individual's character. This is because no Individual *can* build another Individual's character.

This is just as true as it is that no man can do another man's eating, sleeping, or growing; and for the same reason—because Nature, or the Great Creative Intelligence, has so decreed.

It is true, that in the course of the building of my character, you may be able to see and point out to me a weakness, fault, or defect; but you cannot overcome the weakness, eliminate the fault, nor remedy the defect. That is my business, as well as my responsibility.

But if I prefer to go along with a weakened, faulty, or defective character, rather than make the effort necessary to overcome the weakness, eliminate the fault, or remedy the defect, that also is my business; and therefore, it is "none of *your* business." You do not have

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to wear my character, any more than I have to wear your clothes; and you *could* not if you tried. You couldn't *get into* it. You might build yourself one of your own as nearly like mine as you could; but that would not be mine, nor would it be like mine.

But the problem in which you are especially interested is this: How shall I proceed to the task of *Self-Discipline*, to overcome a weakness of character, correct a fault, or remedy a defect of character, once it is discovered?

APPLICATION

1. Suppose you determine that your defect of character is that of Egotism, as is the case with so many other well-intentioned people.

2. Your self-analysis not only has enabled you to discover *your* defect of Egotism; but your accompanying studies have enabled you to know what are the signs, indications, or manifestations of Egotism, in any person so afflicted. You know that it manifests itself by an outward attitude of self-complacency; by an attitude of superiority; by too much talking about oneself, and one's accomplishments and abilities; by an attitude of boastfulness; by a

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mental attitude of "looking down" upon one's fellows; by a disposition to ignore or belittle the attainments and merits of others; by an outward display of envy or jealousy toward one who succeeds; by criticism of one's fellows, etc. etc.

3. Begin your *Self-Discipline* with your tendency to talk too much of yourself. Watch yourself studiously and consistently and whenever you discover yourself talking about yourself in a way to exalt yourself, check yourself immediately and talk of other things.

4. Do this every time you catch yourself doing the same thing, or being tempted to do so. It will not be long until you will not have to watch yourself so closely; because you will soon be able to notice it every time you begin to talk of yourself. Not only that, it will soon become as obnoxious to you as it is to those who have to listen to you. You will actually grow to despise the habit of talking about yourself; and when you reach that point, you will have overcome *that one* weakness. You will have accomplished the result through *Self-Discipline*. .

5. Now suppose you come to realize that

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you often indulge yourself in criticizing your friends and acquaintances. Begin your *Self-Discipline* at once.

6. Watch yourself in the effort to detect your indulgence. Whenever you do so, just remember that you are thereby making an exhibition of your Egotism. Stop yourself at once, and think of something nice and commendable to say of the one you have been criticizing, and make yourself *say* it. In this you are practicing *Self-Discipline*.

7. Keep this up until you find that your practice of criticizing others is as disgusting and disagreeable to *you* as it is to those who hear you indulge yourself in such criticism. When you reach this place in your development, you will stop the practice entirely; and in doing so, you will have overcome the weakness and remedied the defect of Egotism just that much.

8. Continue this process of *Self-Discipline* with each separate manifestation of Egotism, until you have overcome every phase of it. When you have done that, you have overcome one of your greatest weaknesses and remedied

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one of your most obtrusive defects of character.

9. When you have done this, you are entitled to all the credit for your accomplishment; and you will be a thousand times repaid for all the effort it has cost you. You will see and recognize the results, not only in yourself and in the added strength it gives you, but in the appreciation and admiration of your friends and acquaintances who have condemned you.

11. And best of all, you will have done it *yourself*; because you wanted to build yourself a *more beautiful and perfect Character*.

12. Your rewards will be far greater than you can estimate or appreciate.

13. Try this method of *Self-Discipline* to remedy the defects of your Character; you will prove that it never fails—when you carry the process through to its legitimate conclusion.

CHAPTER XIII

ETHICAL PRINCIPLES

You come now to the most vitally important point in your travels toward Self-Unfoldment which leads to Self-Mastery—the application of the fundamental, constructive Principles which cover the entire field of Personal Responsibility.

You are now at the crucial point. You now have reached the mile-post in your life where you must begin to *apply* the fundamental principles of Nature, to the problems of your everyday life and living.

How to make application of the knowledge of moral principles underlying your Personal Responsibility—that is your point of issue.

That is the *key* of which you are now in need, that you may be enabled to open further your *Door of Knowledge* and get a clearer view of the goal toward which you have been traveling as you have struggled along your Way of Self-Growth.

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In the course of your journey to the South, you have learned that there are certain well-defined and immutable *Principles of Life* at the foundation of Morality and Right Living. It is only by and through the application of these fundamental principles to your Individual Life that Nature has charged you with each and every one of your responsibilities. It is profoundly important, therefore, that you should not only *know* the principles upon which you are charged by Nature with your responsibilities, but you should have them ever and always so fixed in your memory that you will recognize each and every one of them whenever and wherever you meet them in the problems of your daily life. Only upon this perfect familiarity with them is it possible for you to apply them in such manner as to discharge your responsibilities to your family, your friends, your associates, and your fellowmen.

perfect
familiarity

What, then, are the vital and essential moral principles of Life at the foundation of all your responsibilities? Listen, take heed, and remember them. They are: _____

1. The Wakeful Consciousness. You must

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cultivate a Consciousness that is ever awake and alert to understand and appreciate each and every experience of your life in a manner to obtain from it the personal knowledge that will enable you to follow the path that will lead you safely upward along your evolutionary way of life, and guard you from the errors and pitfalls that will inevitably beset your journey. Remember, the name by which you are to know and identify this fundamental principle is—(*The Wakeful Consciousness*)

Study the expression carefully, so that its name will flash into your memory whenever and wherever a situation arises which calls for its exercise on your part.

2. An *Independent, Self-Conscious, and Rational Will, or Volition*. You must cultivate this type and character of Will, for it is just this that is absolutely *necessary* to enable you to discharge the responsibilities fixed upon you by Nature herself. This is one of the most valuable Jewels which the Great Lapidary has set in your soul crown. It is *yours*—*yours absolutely*; and you must never surrender it to *anyone whomsoever*. For, remember, whosoever would rob you of this jewel would

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take from you that which enables you to look the world in the face and *be yourself*. You are, therefore, never to permit yourself to become the subject of any other Will than your *own*. God, or Nature, charges you with the responsibility to maintain your Will, *free and independent*, at all times and under all circumstances; for it is upon this that you have risen to your present level of a *responsible Individual Intelligence*. Fix this principle in memory even as you have done the first, and guard it now and forever.

3. *Receiving and Giving*. This is the third principle you are to master. Herein you strike the first magnificent blow at the Demon of Selfishness which besets the path of every honest and earnest Seeker for Self-Unfoldment. This principle demands of you that you hold yourself in readiness, now and always, to render an equivalent to Nature and to Humanity for every benefit you receive from them. You have no *right* to receive, except in proportion as you are *willing to give in return*. You may not always be able to give, but you can be willing to do so. For the great Law of Compensation is the measure by which Na-

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ture holds you to the letter and the spirit of this principle. And, in your efforts at *Self-Discipline* and *Self-Development*, you will have every need to remember the principle and exemplify it every hour of every day of your Life. Remember it—*Receiving and Giving, Compensation*. Is it indelibly fixed in your Consciousness?

4. You come now to the one great fundamental Key to Individual Achievement. In the power of *Self-Control* you have the sovereign remedy which will enable you to meet and conquer every obstacle that the destructive forces of Nature can set in the pathway of your evolution and growth. Through the insidious promptings of anger, fear, envy, jealousy, sorrow, selfishness, greed, ambition; and even of sympathy, affection, pity, and all the tender sensibilities of your nature, your power of *Self-Control* will be assailed from every possible angle and under every subtle device known to human Intelligence.

But remember always, only in proportion as you establish and maintain *control over yourself*—*Self-Control, Self-Discipline*—will you hold in your hands the remedy which will

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enable you to meet every trial of life in the right spirit, and conquer every obstacle which the powers of evil may invent to try you and test your loyalty to Principle. Keep constantly in mind the triumphant fact that it is through the magnificent Power of *Self-Control* that you will be able to master every obstacle which stands between you and your responsibilities. Therefore, you are bound by every law of your being to exemplify the spirit of true Self-Control in all you do and all you say and all you are, as the dominant educational influence in your own home, among your own friends, and with your associates and fellow human beings.

5. The next vital principle for you to impress on your mind and soul is that of *Cheerfulness*. Get this mental concept of it—it is the “Color Scheme” of your life and work. It is the material with which you add the beautiful finishing touches to your Temple of Individual Character. This is the principle which enables you to perform your duties *fully* and *completely*, and which lightens the many obligations which fall to your daily lot. It represents the Attitude of Soul which you must

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maintain constantly as you endeavor to discharge your many responsibilities.

As you proceed about your many duties, several times a day ask yourself the question—"Are my duties being *fully* and cheerfully performed?" Proceed to your several duties with the cheerful attitude of soul fixed and determined. Many times a day place yourself in the cheerful attitude. Continue this *Self-Discipline* until the condition becomes a *permanent soul attitude*. For remember again, Nature demands of you that you must perform your duties always *fully*, which means in the spirit of true *Cheerfulness*.

Also remember that the very law of Life demands that you, as a prospective Exemplar of Self-Unfoldment, shall stand as a constant, living exemplification of the spirit of Cheerfulness. This means that through the exercise of Self-Control, by the process of Self-Discipline, you must rise above every temptation to *Morbidness*, *Jealousy*, *Envy*, *Intellectual Vanity* and all its phases, *Self-Pity*, every shade and degree of both *Fear* and *Anger*, and maintain that *Poise* which *Cheerfulness* alone can maintain, and which shall give you

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your abiding place as a dominant, constructive influence in human society.

6. The Law of Life is the *Law of Self-Unfoldment*. This, then, is the next principle for you to establish in yourself as a part of your daily life. This means that each hour of each day you must keep the concept—"Self-Unfoldment and Growth"—constantly flashing before your mental vision as a reminder that your effort ever must be toward the development and evolution of all the faculties, capacities, and powers of your Soul, on all the planes of life—the physical, the mental, the moral, the spiritual, and the psychical.

the key

The primary purpose of the Individual Intelligence is Self-Completion—the development, growth, and unfoldment of the Individual Intelligence to a point of completion in all lines of endeavor. Therefore, Nature holds you responsible to unfold and develop your latent powers—all of them. She holds you accountable for your own *Self-Unfoldment*. It is vital and important that you keep ever before you this demand of Nature; for you owe it to her, as well as to all humanity. The Law commands that you shall exemplify this

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Law of *Self-Unfoldment* by making your own life a constant effort to develop, unfold, and evolve yourself in all the departments and phases of your life. It commands that you shall exemplify the underlying principle by your own potent example of Self-Growth.

Therefore, learn this lesson well before you proceed to the next. Only when it has become fixed indelibly in your memory, and has left its mark on your Soul, are you ready to proceed. Is this difficult? Of course it is. But remember, Nature never sets a task for the human Soul too great for its achievement. Furthermore, those things in life which are worth the struggle are made to involve the largest measure of Personal Effort. Others have accomplished this triumph. So can you. And you *will*, not alone because it is for your own best good, but because of your interest in those who are to benefit with you in Nature's reward.

7. The Principle of *Right Use* must be placed in close proximity to that of Self-Unfoldment; for it means that you must make *right use* of all the faculties, capacities, and powers you unfold, and must constantly apply

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all the knowledge you acquire through their unfoldment. It demands of you, as a student of Self-Unfoldment, that you must make constructive use and application of the principles you have learned as you have thus far traveled the Road to the South. It further demands that your responsibilities must be fulfilled by virtue of the *right use* of all the knowledge you have obtained as you have made the Journey.

The Principle of Right Use you must apply in order to make yourself worthy and deserving of the gifts which Nature has bestowed upon you. These gifts are many. They were given to you voluntarily. It is your responsibility to make *Right Use* of them. It is also your obligation to exemplify them in your daily life, all the time.

Mental picture
Get its application definitely impressed on your Consciousness. Get the mental picture—*Right Use*—painted on the canvas of your Memory. Then only are you ready for the great, essential, underlying, and immutable Principle which is at the basis of all others in Individual Life.

8. *Personal Responsibility.* This exalted

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Principle of Life is that by which Nature has fixed upon *You*, an Individual Intelligence, a Soul, an obligation to live your life always according to *your* own highest and best standard of Equity, Justice, and Right.

What does this mean? It means this:

An obligation is a duty. It is something imposed upon you which you are bound to do, under penalty of punishment, in the event of failure. *To fix* a thing means to make it permanent; to render it immovable. Therefore, when Nature *fixes* upon you an *obligation*, she places upon you a permanent duty, an "immovable" duty which you are bound to fulfil, or suffer heavy punishment therefor, in case of failure.

Nature fixes upon you the obligation to live your life according to *your own* standard of Equity, Justice, and Right. This means that *you yourself* must establish a standard *of your own*. RIGHT is the great underlying principle upon which both Equity and Justice are meted out. EQUITY is the process of meting out the great Principle of RIGHT, as it applies to *one* Individual alone. Therefore, you must establish your own standard of

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how the essential principle of RIGHT shall be applied to life.

Personal Responsibility is the duty which Nature has permanently bound you to fulfil, as an Individual Intelligence, to live your life according to a standard which *you* are to establish, of the great Principle of Right, as applied to your own life.

This is the crowning Principle of Moral Life which must become engraved in fiery letters in your Memory and in your Soul—
Personal Responsibility. This is the principle to which your life, in the main, must conform. This is the principle which must become the essential Rule and Guide of your entire life. It involves all the others.

In all your duties, in all your obligations, and in all the responsibilities of your life, never lose sight of the great Principle of Nature that *you must live your own life according to your own highest standard of Equity, Justice, and Right.* Study this essential principle; cogitate over it; analyze it; learn it; make a mental picture of it; and *then*, apply it assiduously in your daily life and duties.

Bear in mind that Nature says the *Law*

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must be obeyed. The Principle must be applied. The Work must be accomplished through rigid Self-Discipline. Moreover, the spirit must be exemplified, both in word and in action.

The whole purpose of your Individual Effort, from beginning to end, should be to fix in your mind :

1. The fact that you are a Responsible Individual Intelligence;

2. The meaning and extent of your responsibility, as such;

3. A method of Living your Life that you may, in the largest measure possible, discharge the responsibilities which Nature has fixed upon you.

Have you now a clear concept of this principle? Is it fixed in your Memory? Is it so impressed upon your Consciousness that you will be able to recognize it, and apply it, from day to day, in the discharge of your duties and obligations?

You now have the essential underlying principles upon which your life must be founded. You have the basis upon which your Temple of Character must be builded. That you may

The whole purpose

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fix them more indelibly in Memory, they are restated in their regular order. Let the tentacles of your Memory fasten upon them and hold them securely in your psychical grasp:

1. *An alert and wakeful Consciousness*—the Repository of Life.

2. *An Independent, Self-Conscious, and Rational Will, or Volition*—the Power of Life.

3. *Receiving and Giving*—the Law of Compensation in Individual Life.

4. *Self-Control*—the Master-Key of Life.

5. *Cheerfulness*—the Color Scheme of Life.

6. *Self-Unfoldment*—the Business of Life.

7. *Right Use* —the Test of Life.

8. *Personal Responsibility*—the Crowning Problem of Life.

Go on, go on, go on, go on,

Go on, go on, go on;

Go on, go on, go on, go on,

Go on, *go on, Go On!*

So Mote It Be!

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